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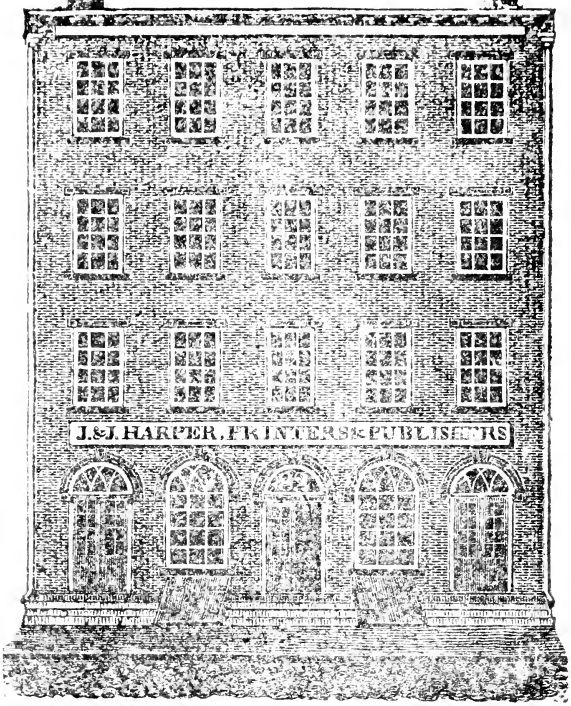

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"The diffusion of Christianity is at the same time the diffusion of knowledge, civilization and moral freedom.—*Introduction.*

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TO THE

PATRONS, DIRECTORS, AND MEMBERS

OF ALL THE

BENEFICENT SOCIETIES

ENGAGED IN THE HOLY WORK OF DIFFUSING

CHRISTIANITY

AND THE ATTENDANT BLESSINGS

OF

CIVILIZATION AND KNOWLEDGE

AMONG THE

NATIONS OF THE EARTH,

THIS VOLUME

IS MOST RESPECTFULLY DEDICATED BY

THE AUTHOR.

PREFACE.

In a country distinguished above all others by the strenuous efforts of numerous Societies, and by the liberal pecuniary contributions of individuals, for the propagation of Christianity in all parts of the world, any recommendation of a book chiefly designed to exhibit the effects of those efforts would be almost superfluous. Some reflections on the importance of this object will, however, be found in the Introduction, to which the reader is referred. It will, therefore, be unnecessary for me to solicit more than a moment's attention here, for the purpose of explaining the nature of my participation in this volume.

Justice requires the acknowledgment that the groundwork was furnished by a publication from the pen of Mr. H. Zschokke, a well-known German writer, many years resident in Switzerland, whose numerous literary productions attest his ardent desire to promote the best interests of mankind. Its first appearance was in the year 1819. To complete his Sketch by supplying the events worthy of record during the intermediate period down to the present year, I have had recourse to

the Reports of our principal Societies engaged in the propagation of Christianity and in the circulation of the Bible, and to other authentic materials. The additions which they have enabled me to make I purposed at first to introduce in the form of notes, to avoid interfering with the work of another; but, to spare the reader the inconvenience of referring to and fro and the consequent unpleasant interruption of the thread of the text, I have been induced to forego that intention and to interweave all such additions in their proper places.

If we have between us presented as accurate and ample a picture of the subject as the narrow limits of this volume would permit, to the Public, it must be matter of the utmost indifference by whom such or such passages have been contributed. The enlightened author will not I trust have reason to be ashamed of the partnership into which he has been involuntarily brought; and if the work shall prove the means of refreshing in one mind convictions of the divinity and eternal truth of Christianity—of removing one of the strong mutual prejudices still cherished by many of the sects professing the religion of Jesus—or of kindling in one bosom an active zeal for the promotion of human happiness by the diffusion of the beneficent doctrines inculcated by its founder—cordially shall I congratulate myself on my humble co-operation with the philanthropic foreigner.

CONTENTS.

PART III.—AFRICA.

PART IV.—AMERICA.

PART V.—SOUTH INDIA.

SURVEY

OF

CHRISTIANITY.

INTRODUCTION.

The superiority of the Europeans in arts, sciences, and civil institutions, is not by any means to be ascribed to the influence of their soil and climate. This part of the globe was one vast Scythia, long after India, China, Persia, Syria, Asia Minor, Egypt, and Greece, were distinguished for knowledge, industry, and civilization. But, after the prodigious wars and the successive invasions of migratory barbarians. it rose far above the Asiatic and African states, because it had embraced Christianity. In the East the human mind appears, amid the wreck of what has been, in a state of deplorable torpor, bowed down by servitude and despotism.

Had the doctrine of the Messiah pursued its course towards the east or south, instead of spreading to the west and north, who knows whether at this day those regions might not be occupied by the most polished nations of the globe, while we should be half-savages in comparison with them? To what cause was it owing that Greece, Asia, Egypt, and Carthage, after being crushed by barbarian invaders, did not rise again so speedily and so buoyantly as Italy, Gaul, and the south of Germany?—There, Mongols and Muhamedans terminated the universal revolution; but the conquerors of Italy, Gaul, and Germany, the Goths, Lombards, and Franks, were already Christians.

As far as we know, there never yet existed a nation without some reverence for the supernatural. Even the polytheists and idolaters, who, with rude simplicity, adore the power of a Supreme Being under images made with their own hands, or in the splendour of certain natural phenomena—even these reverence, fear, and love, what we do.

With the origin of nations and states arose many different notions of heavenly things. But that which Christ imparted to mankind is the most perfect and the most sacred, because it harmonizes as completely with the economy of Nature as with the eternal laws of the spiritual world; it is, therefore, adapted to all countries and to all ages; it cannot be improved by any human wisdom or ingenuity, legislation or form of government; but, on the other hand, it refines, ennobles, and communicates its divine spirit to the ideas of philosophers, lawgivers, moralists, and politicians. It is the root and stock of all religions—the highest and the noliest, upon which all of them are founded. Hence it fills the mind with pure images of the all-perfect Being and with longing after him. Hence it stimulates to the cultivation of the sciences; and these again, by a grateful reaction, divest the doctrine of its divine author of human deformities, and of the inventions of ignorance, fanaticism, and priestly love of rule.

The diffusion of Christianity—not merely of its church-ceremonies—is at the same time diffusion of knowledge, civilization, and moral freedom. We cannot, therefore, be friends to our kind, friends to reason, without ardently wishing for the extension of the all-glorifying kingdom of God, and beholding with transport the ennobling of our race in every region under heaven.

The late excellent Dr. Milne, in his "Retrospect of the First Ten Years of the Protestant Mission to China," in which he spent the latter part of his life, has so ably exhibited, in a short compass, the admirable adaptation of the Christian religion to the character and circumstances of the whole human race, that I cannot forbear transcribing his words: —

"Christianity, as revealed in the Holy Scriptures, is the only religion which is in all respects adapted to the moral

state of the whole world ; hence it possesses an indisputable and unrivalled claim to universal preference. The positive declarations of its divine author prove it to be intended for the whole family of man ; and its doctrines, precepts, and ritual, all unite to declare its suitableness to the internal character and external circumstances of sinful creatures in every state of society and in every part of the earth.

" Its doctrines, though in some particulars above the comprehension of man in the present infancy of his being, are yet remarkably adapted to exercise his intellectual faculties and all in perfect conformity with the dictates of sound reason. Their unequalled sublimity imparts an elevated character to the mind, which the utmost refinements of human wisdom could never produce. Their certainty brings the world out of that maze of endless perplexities, in which the best and most enlightened pagan sages wandered, and led after them the blinded multitude. The powerful support which the doctrines of Christianity afford to the hopes of the guilty pacifies the conscience, purifies the heart, and gladdens the countenance. Their greatness enlarges the soul and raises it to God ; while their fulness and variety furnish endless topics of thought and exhaustless sources of pleasure. Most of them are easily understood, and they are full of consolation to the truly penitent and to the upright in heart.

" Its precepts are all simple, holy, reasonable, and useful to man in every capacity and in every relation of life ; and man's dependence on the Supreme Being, his circumstances in the world, the desires of his immortal nature, and the testimony of his conscience, all prove it to be both his duty and his interest to obey.

" Its ritual is neither complicated, expensive, nor irksome. Christianity can be carried to all parts of the world, and observed just as well where neither gold, silver, gems, nor materials for costly array exist, as where they are found in the richest abundance. It enjoins no uniformity of dress, no vexatious peculiarities in the gait, gestures, and postures, of its worshippers ; no magnificent temples or expensive apparatus for the celebration of divine ordinances ; no technical shibboleth to characterize the doctrines of the followers of Jesus. Simpli-

ity and utility are the characteristics of its observances. Piety, truth, justice, purity, peaceableness, benevolence, and usefulness of life, are the only marks by which it requires the servants of God to distinguish themselves from the world 'which lieth in wickedness.'

"Christianity claims the world as the sphere of its operations; it knows no other locality. It commands the nations to give up nothing but what is injurious for them to retain, and proposes nothing for their acceptance but what they are miserable without. It casts not slight on any one country by exalting the virtues and glory of another. It represents all people and nations as on a level in the eyes of God—as equally offenders against him, equally subject to the decisions of his awful justice, and equally welcome to the benefits of his abundant mercy. Its moral and positive duties are equally binding on all to whom the Gospel is made known; its salvation and privileges are open on the same terms to all who receive them, without distinction of age, rank, talent, or country; and its tremendous denunciations will be executed on all who reject or abuse it, without partiality and without the possibility of appeal or escape.

"It commands nothing inconsistent with the outward condition of nations or individuals to perform, while it contains the germ of every principle necessary to render the throne stable, the nation prosperous, the family happy, the individual virtuous, and the soul eternally blessed. Christianity is the only religion fitted for universal adoption, and the only one capable of conducting the world to immortal felicity. It is the duty of all who expect to be saved by Christ to do their utmost for the extension of Christian knowledge."

To the testimony of this eloquent servant of God I shall subjoin a brief exposition of the beneficial effects resulting from the efforts for the diffusion of Christianity, by the Rev. Dr. Philip, the active superintendent of the establishments of the London Missionary Society in South Africa.

"In those countries where our missions have gained a marked ascendancy, there is scarcely one spot, however much secluded, impervious to their all-pervading light and

heat. Even while they are grossly misrepresented and spoken against, they are checking the undue exercise of power; raising the standard of morals; literally proclaiming liberty to the captives, and opening the prison-doors to those that are bound; diffusing abroad the light of science and literature; undermining the false systems of religion against which they have to contend; multiplying those charitable institutions which have for their object the relief of suffering humanity; vanquishing infidelity by the most direct and powerful of all arguments, by living exhibitions of the truths of Christianity; changing the face of our colonies, and accelerating the approach of that moral revolution which will sooner or later usher in the kingdoms of the world as the kingdom of our Lord and his Christ."

After quoting these testimonies, it may perhaps be deemed presumptuous in me to subjoin any further remark in illustration of the excellence of that religion which forms the subject of this volume. At the hazard, however, of incurring this censure, I shall add an observation, which seems to me to deserve the serious attention alike of the statesman, the philosopher, and the philanthropist.

One of the first and most important effects of Christianity is to elevate and ennoble the female character, and to place woman in that station which she ought to hold in society. She—who was destined to be the partner of man, the depository of his thoughts, his solace in affliction, his counsellor in adversity and prosperity; to sooth him by the exercise of the kindliest affections at home for the crosses and vexations which he has to encounter abroad—she is reduced by the Savage to the level of the slave, or even of the brutes which he has domesticated for his service. Throughout the whole eastern world, by the more polished professors of the doctrines of Muhamed, of Buddha, and of Fohi, constituting a very great majority of the human race, woman is regarded as of inferior nature to the other sex, by which she is held in profound subjection, and treated as a being formed solely to minister to the passions, pleasures, and caprices, of her lord. The religion of Christ calls her from this degraded state to the equal participation in the privileges and enjoyments

of man; it raises and refines his own character in the same proportion as it inspires him with consideration for hers—for where the character of woman is most respectable and respected, there we invariably find most public virtue and private happiness.

The total number of human beings at present inhabiting the globe is by some computed at between a thousand and twelve hundred millions; but, in a table, furnished by a German publication, the *Allgemeine Kirchenzeitung*, printed at Darmstadt, which appears to have been diligently compiled from the most authentic sources, and exhibits the population of the earth according to its different religions, the total number of inhabitants is estimated at eight hundred and twenty-eight millions. Of these two hundred and thirty-five millions are computed to be professors of Christianity; two and a half millions Jews; one hundred and fifteen millions Muhamedans; ten millions disciples of Zoroaster and Confucius; while the Polytheists, composed of Lamaites, Brahminists, Budhists, and Fetish worshippers, amount to four hundred and sixty-six millions. What an immense field, then, is still open for the most exalted species of beneficence!

Europe has already rendered immense benefit to the other portions of the globe, by the diffusion of the divine revelations concerning the dearest interests of mankind. For ages past, thousands of pious men have gone forth into both the Indies to carry thither the light of Christianity. In many cities of Europe, considerable efforts have been made for spreading civilization and the arts and sciences in the remotest regions. In the Orphan-House, at Halle, were trained teachers for the two Indies. Paris and Naples instructed Arabs and Chinese. Russia made Irkutzk an academy for Tartars and Japanese. Rome accomplished more than all the rest. Here the *Congregation for the Propagation of the Faith* has, ever since the seventeenth century, despatched into all the world messengers of God, educated for this especial purpose. Works were printed in this congregation in more than thirty languages, foreign to Europe. The *Seminary for the Diffusion of the Faith* co-operated in its efforts, which were emulated by the *Congregation of the Priests*

of the Foreign Missions, the French *Seminary for Missions to Foreign Nations*, and the French *Congregation of St. Sacrament*.

In all the Protestant world there were a few years since but four or five Societies for the conversion of the heathen, of which the church of England furnished two, and another was the exemplary Society of the United Brethren. Now the Church Missionary Society is added to those of the United Church—the Church of Scotland has her Societies—every principal denomination of Christians, not of the established churches, has formed its own institution—the Protestants of the continent are uniting in a Missionary Society, which is awakening an interest from Basle, the seat of its deliberations, in all the countries round; and the fire is kindled in the American churches:—the Congregational—the Presbyterian—the Baptist—the Methodist Churches of the United States—are all acting with zeal in the cause—and the whole Episcopal Church, with its nine bishops, has recently formed a society for sending the Gospel to the heathen of the American continent, and throughout the world.

We witness also the rise of institutions around us, which take up all the various departments of labour for ultimately rendering the earth one great garden of God. Missionary Societies break up the ground and prepare the seed—Bible Societies multiply that seed and scatter it, by the hands of the missionary and other labourers, all over the world—Jews' Societies are training the most irrefragable witnesses, and probably the most successful preachers of the divine word—Education Societies are giving a powerful impulse to that universal instruction which is to prepare readers of the word—Tract Societies are calling the attention of men to that word—and the primitive and apostolic Liturgy of the English Church is teaching multitudes in what manner to worship Jehovah.

The importance of the operations of some of these Societies may be inferred from the following authentic statements:—

The *Church Missionary Society* had, in 1827, in its nine Missions, in the Mediterranean, West Africa, Calcutta and North India, Madras and South India, Bombay

and Western India, Ceylon, Australasia, West Indies, and North West America, 54 stations, with which are connected 286 schools. All these stations employ 458 labourers, of whom 124 are Europeans and 334 born in the respective countries where they are employed. In the schools there are 13,447 scholars, 9,479 of whom are boys, 3,086 girls, and 882 adults. Many churches have been built; and at some of the principal stations printing-presses have been established, from which the Scriptures, Liturgy, and religious tracts, are issued in large numbers.

This Society has founded at Islington, near London, a seminary for preparing and training missionaries, in which there were at the same period thirty-one students. The first examination took place in July, 1827; and it has been determined to enlarge the buildings for the accommodation of fifty students.

The gross receipts of the same Society for the year ending May, 1827, including the contributions to the Institution at Islington, fell very little short of 46,000*l*. The net income available to the general purposes of the Society, during the same period, was nearly 43,300*l*., and the expenditure 40,470*l*.

The *London Missionary Society* has stations in many of the South Sea Islands, at Malacca and in Java, in most of the principal cities in British Hindoostan, in Siberia, in the Mediterranean, in South Africa, both within and beyond the Colony of the Cape, in Madagascar and Mauritius, and at Demerara and Berbice, in the West Indies; in which are employed nearly one hundred European missionaries and assistants, besides native teachers. The contributions to this Society, in the year ending March, 1827, amounted to nearly 33,000*l*., and the disbursements during the same period to upwards of 43,000*l*.

The *British and Foreign Bible Society*, from its establishment in 1804, to March, 1827, had issued upwards of 5,200,000 Bibles and New Testaments. In this number are comprehended forty-two re-prints, five re-translations, fifty-seven languages and dialects in which the Scriptures had not been printed before the institution of the Society, and forty-three new translations in progress. The total receipts of the Society during the year preceding March,

1827, were little less than 100,000*l.*, and the sums paid for translating and printing amounted to nearly 63,000*l.*.

When it is recollected that these and all the other Societies established for the propagation of Christianity are entirely supported by voluntary contributions, it must be admitted that their pious and benevolent efforts for the improvement of the human species constitute one of the most admirable traits in the picture of the present age. The attempt, therefore, imperfect as it may be, to delineate the present state of Christianity in the different regions of the globe, can scarcely fail to prove an acceptable offering to many ; I am certain, at least, that it would be difficult to find one possessing stronger claims to the consideration of every enlightened observer.

PART THE FIRST.

EUROPE.

CHAPTER I.

DIFFUSION OF CHRISTIANITY IN THE FIRST EIGHT CENTURIES.

It is not more difficult to point out the finger of God in the wonders of history than in the wonders of Nature.

The three years in which Christ, poor and despised, preached his doctrine among a poor and despised people, were incontestably the most suitable epoch for the purpose in the six thousand years to which our historical records extend. We are not less astonished at the subsequent concatenation and power of circumstances, that wisely calculated game of accidents, if you choose to term it so, which developed the seed of the Gospel of Christ into a tree of life for numberless tribes and nations. Antiquated thrones and religions of the time, victors and vanquished, nations issuing from unknown wilds, submitted at length to become but instruments in an invisible, irresistible hand, for the accomplishment of the great work for which Christ was destined to bleed on Golgotha. But this is not the proper place to pursue that mysterious topic.

The few individuals who went forth from the school of Jesus carried, it is well known, the light which they received from him, with equally astonishing courage and success, from Jerusalem into the neighbouring and remoter countries. They conveyed it through Syria, Phœnicia, and the rest of Asia Minor, to Greece and Italy.

Whether Mark imparted it to the Egyptians, and Thomas or Andrew to the interior of Asia, we know not: but the traditions preserved by the oldest ecclesiastical historians are not improbable. So early as the second century of our era, Justin Martyr exulted, though indeed rather prematurely, in these terms:—"There is not a tribe, either among the Greeks or foreigners, even among those that live without any permanent places of abode, by whom praise and thanksgiving are not offered to the Father and Creator of the universe, in the name of the crucified Jesus."

The sublime perspicuity and simplicity of the new religion, the persuasive force with which it addresses itself to all minds, the purity of life and the contempt of death manifested by its first professors, soon gained it numerous friends. Besides the urgency of the times and the unity of the empire of the world, of which Rome was the heart, the removal of the legions of the Cæsars, now transported from Asia to Africa, and presently from Africa to Europe, certainly contributed not a little to the diffusion of Christianity. Many of the soldiers who had no home but the conquered world, and who found, beyond the frontier of every new state, new deities and new forms of worship, could not fail to imbibe at length a thorough contempt for these religious absurdities. Unbelief began at Rome with the return of the armies from remote provinces of the empire.

But the notion of higher supernatural beings was not extinguished in the bosoms of men together with the reverence for the ancient mythology. The well-informed warrior, at home in every part of the world, needed a God independent of the narrow limits of countries, and a faith independent of the priesthood of the nations. What he had an obscure feeling of was rendered clear to him by the simple doctrine of Jesus. What he learned of this doctrine in Asia, Egypt, or Greece, he communicated to others in Gaul and Britain.

It is not improbable that in this manner Christianity was partially introduced, or that at least the way was paved for it among the nations of Europe. We know that the orthodox bishops of Britain afterwards found in

the Scottish Highlands a sort of Christians who knew nothing of the Pope and of the Roman Catholic dogmas. Neither is it unlikely that the doctrine of John the Baptist was carried by the legions, or even by merchants, from the banks of Jordan into far distant countries. For, if we may give any credit to the most ancient records and the symbolical customs of the Freemasons, we shall find that these people in their assemblies and lodges seem to have long known nothing of Christ and of the Cross, but that, besides retaining the pagan libation—*Funde merum Genio!*—they talked much of Pythagoras and still more about John.

In the third century there existed a great number of Christian congregations, as well in western Asia and North Africa as on the European coasts of the Mediterranean. The sacred Scriptures of Christendom were circulated both in Latin and in Syrian, Egyptian, and Ethiopic translations The indifference or partiality of individual emperors or local authorities to the votaries of the new religion afforded time for the establishment and diffusion of its principles. The impolicy of particular persecutions raised against it tended still more to produce this effect. But for these persecutions the first holy ardour would perhaps speedily have cooled. Now, however, exiles carried with them the opinions for which they suffered to countries where they were yet unknown. The confidence and fortitude of individual martyrs now inspired the other Christians with enthusiastic courage, and excited the astonished pagans to the investigation of a faith for which men and women gloried to die. The professors now exerted themselves the more strenuously to increase their numbers among all classes of the people; partly from piety, partly from the very natural wish to gain more general acceptance for their own convictions, and partly to be rendered more secure from future dangers by the strength of their community.

Hence it was that Christianity spread throughout Europe with wonderful power and rapidity; that whole places, whole legions, nay, even many of the most distinguished statesmen and generals, embraced the new religion; and that at last the Emperor Constantine, who

is called the Great, deemed it consistent with his policy to declare publicly in favour of the hitherto persecuted party. Though by far the greater portion of the people steadfastly adhered to the ancient paganism, yet the Christians, by means of their numbers, their influence, their learned men, and their desperate resolution, were of sufficient consequence in all parts of the empire to be the grateful protectors of an oft-shaken and tottering throne. The energetic activity with which the emperor followed up his politic declaration, combined with the ardent zeal of the professors of his new faith, proved decisive. The Christian became the predominant religion of the Roman empire in the fourth century.

The Emperor Julian, disgusted in the recollection of the past glories of Rome with the then state of things, strove once more, but in vain, to re-establish the exploded polytheism of antiquity. He mistook Christianity, which is not surprising, since it was mistaken, though indeed in a different sense, even by many of the Christians of his day; he mistook his age: he shared, therefore, the fate of those who oppose the spirit of their time. Meanwhile Persia and Armenia, and the inhabitants of the countries situated between the Black Sea and the Caspian, received apostles of the gospel. Ulphilas gave to his Goths in Mœsia the narratives of the Evangelists in their native language; and Frumentius, the Egyptian, carried the substance of them beyond the great cataracts of the Nile, across the sandy deserts to Habesh.

Christianity was established in three parts of the world, but the Roman empire in them was destroyed. Vandals and Goths, Allemans, Franks, and Lombards, were acquainted with the doctrines of Christ. They founded new empires, but not a new religion. On the other hand, the terror spread in the fifth century by the ferocious Huns strengthened with superstitious fear and hope the inclination of numberless minds to Christianity; while bold champions of the faith were not weary of proclaiming the gospel of the crucified Jesus in the mountains of Lebanon and Antilibanus, in the forests of Germany and Ireland, and even on the coast of Malabar.

The convulsions of the European world from the inva

sions of the barbarians were not detrimental to the propagation of the Christian faith. Those who were then living had just reason to fear that every thing would be subverted by northern barbarism. We, of a later period, are enabled on the contrary to discover in the result of these prodigious revolutions the overruling power of an all-wise Providence. There were moments—for what are ages to eternity?—in which the pure light became fainter, inasmuch as it was more dispersed. The north, however, was destined to impart new life and youth to the south, and to derive from it a higher degree of civilization.

As the doctrine of the Cross now began to extend its dominion among the barbarous conquerors in the west, it lost in the seventh century a great part of the east.—Here, in Arabia, arose Muhamed, the founder of a new faith, who enforced with a conquering sword the truth of his revelations. He and his successors left to the vanquished no choice between the adoption of the Koran and slavery or death. Thus was Christianity exterminated in Arabia, Syria, Persia, Palestine, Egypt, and the whole north of Africa, where the religion of the prophet of Mecca now held exclusive sway. Spain itself was subjugated by the Arab arms; France, Italy, Helvetia, were menaced, till Charles, surnamed Martel, set bounds in the battle of Tours to their victorious career. The valour or the good fortune of Charles saved France and Germany from the caliphat and the Koran.

Compared with this event it seemed to be a matter of much less consequence that Columbanus and Kilian, natives of Scotland, Gallus, an Irishman, Willibrod, the Anglo-Saxon, Winfried, and others, preached the Gospel to some German tribes, and to the people of the Helvetian mountains, and overthrew the altars of paganism; and that the Emperor Charles the First, commonly styled the Great, appeared like a Christian Muhamed to the Saxons and the inhabitants of the plains of Pannonia, and converted them with the edge of the sword. But in the history of the world nothing is to be termed important or unimportant, if it operates mediately or immediately upon the minds of men. The loss of Jerusalem, Alexandria, Antioch, or Carthage, seemed, indeed, to be

but ill compensated by the advantages which Christianity obtained in the wilds of Helvetia, Hesse, Thuringia, and Saxony: but in these very regions subsequently originated the great Reformation of the 16th century, the effects of which extended to the remotest parts of the globe, and regained for Christianity a great part of Asia, Africa, and America.

CHAPTER II.

DIFFUSION OF THE FAITH TO THE PRESENT TIME.

With the ninth century, the Cross advanced farther and farther northward. Ansgar made it known to the Jutlanders and Cimbri, the Danes and Swedes, and Rembert, of Bremen, to the people of Brandenburg; while it was received in Bohemia, Moravia, and Dalmatia, and introduced, through the zeal of Constantinople, among the heathen on the Lower Danube, as far as the Ukraine. The gospel of Christ was proclaimed even in the frozen regions of Iceland and Greenland. The savage Rugi, in Pomerania, the still more savage Norwegians and Russians, as well as the Sarmatians and Hungarians, received baptism a hundred years later; as did the Fins, the Livonians, the Lettes, the Prussians, and the Slavonians, in the twelfth or thirteenth century.

The conversion of all these and other nations originated, it is true, in the pious zeal of Christian princes and priests; but on the part of the new converts, it was more rarely that better conviction operated so forcibly as the policy of the pagan princes, the obedience of their subjects, or the fear excited in both by the victorious arms of Christian neighbours. It is well known that the Pope, after the crusades in the East had failed to rescue the holy sepulchre from the hands of the Saracens, commanded crusades against the heathen of the North. It is well known with what cruelties and inhuman atrocities

the invaders, especially those from Germany, forced the kingdom of God, as they termed it, upon the brave Livonians, Lettes, Prussians, &c. They proceeded nearly in the same manner as Charles, styled the Great and the Holy, had done with the Saxons; as the Spaniards and Portuguese, two or three centuries later, preached Christianity to the Americans; or as the successors of Muhamed continued to propagate the doctrines of the Koran.

The Christianity proffered at the bloody point of the sword was, indeed, not the doctrine of Jesus; it was a Christian paganism. The barbarians exchanged the gods of their country for the images of foreigners; they learned to make the sign of the cross, to kneel, and to recite a prayer. Hence, it was not surprising either that whole nations should be baptized in one year, or to see them in the course of a few years become apostates from Christianity, because old habits are not easily changed for new customs. The Prussians fought manfully till the fourteenth century for their ancient gods.

The Christianity of those days, if Christianity it may be termed, could not of course have any perceptibly beneficial influence on the civilization and mental culture of the converted nations. The first step towards this was nevertheless taken. The notion of the unity of God, of the immortality of the soul, of the consequences of human actions after death, became more general. Rude and confused as this notion might still be, as well among the converters as the converted, still it was the first ray of light penetrating their mental darkness. Besides, the circumstance of their having one common religion occasioned a brisker intercourse between the half-savage tribes and the more polished nations, and made the former better acquainted with the inventions, arts, sciences, and civil institutions of foreigners. That which the church called sin was shunned less from love of the Supreme Being and of virtue, than from fear of purgatory, hell, and the devil. Still the gentle virtues of humanity and the pure conceptions of right and wrong were at this period gradually developed. The civilization of northern followed that of southern Europe with more rapid pace than

might have been expected. So early as the fourteenth and fifteenth century the sciences flourished with renewed vigour in numberless conventual schools and academies.

The ground gained by Christianity during the fifteenth century, at the western extremity of Europe, by the expulsion of the Muhamedan Moors from Spain, was again lost at its south-eastern point, in the subjugation of Greece by Turkish valour. The ancient and far-famed churches of Constantinople, Thessalonica, Corinth, and Philippi, were transformed into mosques, and the Koran drove back the Gospel to the frontiers of Hungary.

Such was the state of things nearly till our own times. The whole of this part of the world, excepting Turkey, professed the doctrine of Jesus; for the idols of Samogitia also were mostly destroyed in the fifteenth century; and in Turkey, too, Christianity was by no means wholly exterminated. More than half the European subjects of the Grand Signor remained Christians.

Out of the one hundred and eighty million inhabitants of Europe, about one hundred and sixty-nine belong to some one of the different Christian churches.* Of these the Catholic prevails in Portugal, Spain, France, Italy, the south of Germany, Poland, the Austrian dominions, and some parts of Switzerland;—the Protestant, in Great Britain, Denmark, Norway, Sweden, Prussia, the north of Germany, the Netherlands, and part of the Swiss confederation; and the ancient Greek church in the Russian empire. Europe now contains no relics of paganism, excepting here and there in the extreme north, in the rarely frequented icy regions of the Fins and Laplanders.

* Humboldt, who estimates the population of Europe at 198 millions, assumes that out of this number 103 millions are Roman Catholics, 52 millions Protestants, 38 millions followers of the Greek ritual, and 5 millions Muhamedans.

CHAPTER III.

DESCRIPTION OF LAPLAND AND FINLAND—RELICS OF ANCIENT PAGANISM—ATTEMPTS TO CONVERT THE ROVING TRIBES WITHIN THE POLAR CIRCLE TO CHRISTIANITY.

Beyond the northern polar circle, and even on this side of it, where the continent of Sweden and Norway, indented by numberless bays into narrow promontories and peninsulas, runs out towards the icy ocean, is situated the extensive region composed of Finmark, Normark, and Lapmark. It occupies an area of about one hundred and fifty thousand square miles, and is consequently equal in extent to France or Germany. A thin population is scattered over these provinces, where nature rarely assumes a smiling aspect. Upon an average there may be reckoned four square miles to each individual.

How could it be otherwise? It is a barren soil, without towns or traffic. The length and severity of the winter rarely permit any species of grain to thrive; nor will fruit trees grow there. In the depth of winter, the inhabitants of the northernmost districts have no sun for seven successive weeks, and this long dreary night is interrupted only by a twilight of an hour and a half or two hours about noon. Even in the height of summer the tops of the mountains are seen covered with snow, which never melts at an elevation of only three thousand feet above the level of the sea. As far as the eye can reach it encounters immense naked plains, the soil of which is here and there covered with grass, but in other places consists, for miles together, of moorland, or of dry, sandy, and stony tracts bearing a scanty herbage. Woods of gloomy red and white firs, alternate with detached clumps of pines, birch trees, and alders, and gradually disappear as you proceed northward or come to more elevated regions. There

nothing is to be seen but scattered bushes and stunted birches, which decrease in size, till at length the only trees you meet with are a few creeping mountain willows and dwarf birches. The mountains of the barren Kiolen and Nordfelsen, which have nothing pleasing in their forms, rise rugged and abrupt, lifting aloft their dreary crags of granite, and *fiallors* or glaciers, to the height of from five to eight thousand feet above the level of the sea.

At the foot of these mountains, on the banks of lakes and wild *elves* or torrents, and along the *fiords* (bays) on the sea coast, dwell the Laplanders and Fin Laplanders. The immense chain of the rugged Kiölian mountains divides the Norwegian Lapmarks from the others. The inhabitants, poor and rude, live dispersed, without agriculture and without cattle. Some dwell in solid huts constructed of turf, wherever the fishery invites them to fix their permanent abode; others lead a roving life in circular tents, sometimes on heights, sometimes in the valleys, where they find subsistence for their herds of reindeer or wood to protect them from the intense cold of winter. There is no want of various species of game and wild animals, which furnish them with flesh and furs. The reindeer supplies excellent milk and cheese, and when they travel assists to convey them and their commodities. The Fin Laplander mixes the ground bark of the pine (*pinus silvestris*) with his bread: and the nutritious Iceland moss, which covers all the rocks, serves for the food of man as well as of the reindeer. The northern blackberry (*rubus arcticus*), which is extremely juicy, of most agreeable flavour, and thrives in the coldest countries, supplies the want of other fruit. The summer is short, but hot, and its effects on the vegetable kingdom inconceivably rapid. The long winter nights are rendered almost as cheerful as day by the snow-glance, the moon-light, and the aurora borealis. In general, each family composed of ten, twenty, or thirty persons, has for its summer peregrinations a particular tract of land, on which none of its neighbours encroaches: and the roving family returns once a year invariably to the same spot.

These people, niggardly as Nature seems to have been to them, are happy, for they are free, contented, and have

whereupon to subsist. They pay scarcely any imposts, and are not forced to sacrifice their young men to the military service. They are healthy and robust, seldom above five feet in height, and with their simple mode of living they usually attain a great age. Good-natured, hospitable, and without artifice, they are still somewhat shy and suspicious of a stranger at first sight, but never disagreeable when they have become more familiar with him. Like all mountaineers and roving tribes, they are firmly attached to ancient usages and opinions.

Attempts were made at an early period by Norway and Sweden to impart to them notions of Christianity, but to very little purpose. With them Jubmel still continued to be the Supreme Being, and Perkel the author of all evil. They reverenced the one from fear, as much as the other from love, just as many Christians reverence God and the devil. They have besides a long catalogue of gods and demi-gods, among whom yet figure Thor and Asjik, who reminds us of the Æses of the Edda. To these, humbly bowed in the dust, they offer sacrifices, namely, the bones and horns of their reindeer, a food which is certainly too hard for men, and may therefore be more suitable for gods. In other respects the good Fin-Laplanders are not much more superstitious than the common people of our civilized country. Instead of employing teacups or cards, they predict future events by means of their little magic drum; and instead of quacks and cunning men and women, they apply to their conjurors, whose number, however, is daily diminishing.

When the Lapmarks were annexed to the Swedish crown, the government endeavoured to make Christians of their inhabitants. They were forced in several places to submit to be married by priests, and to bring their children to be baptized; they were taught to kneel before crucifixes—and this was all their Christianity. King Gustavus I. subsequently sent priests among them, and even built them a school in the town of Pitea, in West Bothnia. Charles IX. caused churches to be here and there erected in these extensive provinces; Gustavus Adolphus had Lapland school-books printed for them; and Queen Christina furnished them with regular and

permanently resident ministers. All these measures, however, were so imperfectly executed, as to prove inadequate to the desired effect. Owing to the diversity of Lapland dialects, very few persons understood the language of the school-books; and, on account of the great extent of the country, which, at the conclusion of the seventeenth century, contained no more than thirty small churches, thousands lived and died without ever seeing one of those edifices.

It was not till the commencement of the eighteenth century that Frederic I. of Sweden set about the work of conversion more seriously, but indeed rather harshly. Every Laplander, who could not annually produce a certificate from the minister that he had attended divine service and received the sacrament, was condemned to labour at the public works. In 1738, the Bible was translated into the Lapland language; a particular missionary institution was also founded, and a fund of three hundred thousand dollars was soon collected for its support. In consequence of these efforts, the whole of Swedish Lapland possessed in 1750, twelve principal and eight subordinate churches, and six schools. The Kaitomean Laplanders alone, dwelling in the Luleamark, precisely under the polar circle, proved refractory, till the zealous Peter Högström had the courage and perseverance to become their apostle. He who, as we know from his description of the country, considered all the Laplanders as descendants of the Hebrews who were carried into the Babylonian captivity—a singular notion enough!—accompanied them in their peregrinations and won them by degrees.

The Norwegian and Fin-Laplanders were provided with Christian instruction about the same time as their Swedish neighbours. At the commencement of the eighteenth century, Frederic IV. King of Denmark, caused the domestic and religious state of the tribes to be investigated, and then founded, in 1714, an institution expressly for the conversion of the heathen But the inflexible perseverance of a private individual accomplished more than that sovereign. Thomas ton Westen, a minister of the diocess of Dronvheim, whose parish lay contiguous to the chain of the Kiölian mountains, spon-

taneously relinquished his tranquil life, and went forth among the heathen to proclaim the word of the Redeemer Supported by the government, he erected churches and schools, and founded at Drontheim a seminary of future messengers of salvation. At his death, in 1724, Finmark had already three churches, two meeting-houses, and two schools; and Nordland two churches, twenty meeting-houses, and eighteen schools. There were also two schoolmasters and missionaries for the heathen in the province of Drontheim.

Several churches and schools have been since built there. Lapland has at present thirteen principal and ten filial churches, and seven schools. Lutheran hymn-books, catechisms, edifying tracts, explanations of the gospels, and of the Bible alone three translations have been printed in the language of the people. The exertions of the *Evangelical Society of Sweden*, established at the commencement of the year 1808, have been particularly meritorious; and not less so those of the *Swedish Bible Society of Stockholm*, instituted in 1816, with its auxiliary societies at Gottenburg, Lund, Westeräs, Wisbye, Skara, Wexiö, and Nerike. It is required also that there shall constantly be twelve young men in training, at the expense of the king, for preachers among the Lap-Fins.

The ancient northern paganism is far from being yet exterminated among these nomadic tribes, any more than among their neighbours, the northernmost Fins, who like them rove about in savage independence. Like the Swedish Bible Societies, however, those of Russia assiduously exert themselves for the diffusion of the most ancient records of Christianity among the Russian Laplanders and Fins. In 1815, nearly seven thousand Bibles were distributed among the latter: and thus we may confidently anticipate, that there also the human mind will in due time be elevated to its proper dignity.

CHAPTER IV.

CONCLUSION.

RUDE as soil and climate may be under the polar circle, still it is not to be doubted that Christianity, which refines the manners, purifies the feelings, expands the ideas, and opens to youth as it were a new world of conceptions, by means of the increased number of churches and schools, will here also manifest its beneficial effects, and even improve the state of the people in a civil point of view.

The Fin-Laplander is, like all pastoral people, mountaineers, and nomades, unappalled by the hardships which Nature lays upon him; but averse to that labour which man voluntarily imposes on himself to better his condition. He engages, therefore, in no sort of occupation to which he is not urged by necessity: more than that he regards as folly. To do nothing belongs to his higher pleasures. With this disposition to indolence, and with the simplicity of his daily employments and social relations, his mind sinks into a sort of lethargy. His usual avocations scarcely need the effort of reflection. His herds of reindeer supply all his wants. Of these useful animals he has such an abundance, that he hardly takes the trouble to count those belonging to him. In times of dearth he helps himself out with fishing and the chase. The example of agricultural industry, set by German, Swedish, and Finland settlers, who were sent hither for the purpose, and to whom various privileges were granted for the promotion of agriculture and the rearing of cattle, proved insufficient to allure the Laplander from his old way of life. This example, it is true, was but rarely encouraging, because these foreigners themselves were mostly poor and ignorant peasants.

There are three ways by which a people may be roused into life and activity. Either communicate to it new kinds of wants, the satisfaction of which requires a greater ex-

ertion of its powers—this way is the corruption of manners which is usually adopted by mercantile nations, to transform harmless, contented, independent tribes into slaves to the spirit of commerce—or, let men be awakened from their long slumber by some great and general calamity, by a war, by the violent overthrow of ancient rights and institutions—who could recommend this horrible expedient? or let the minds of rising generations be excited to self-cultivation by an improved system of public instruction.

A single new idea, penetrating the whole essence of a nation with convincing power, is sufficient to achieve the most extraordinary changes in its moral, domestic, and social condition. And what idea can operate to this end with greater efficacy than that most sublime, most divine idea which Jesus promulgated? This is proved by the history of nearly two thousand years. Where Christianity fails to manifest this influence, we may be sure that it has lost its primitive purity, and degenerated into the mere observance of church ceremonies, or into an empty profession of dogmatic subtleties and opinions.

PART THE SECOND.

ASIA.

CHAPTER I.

REVIEW OF THE FIRST DIFFUSION AND SUBSEQUENT SUPPRESSION OF CHRISTIANITY IN ASIA.

Anterior to the migrations of nations, which spread barbarism over the face of the earth, Christianity had made not less progress in Asia than in Europe. So far as the sway of the Roman emperors extended, the Gospel alone was predominant: paganism was despised, nay, frequently persecuted with all the extravagance of pious rage. Throughout the whole of Asia Minor, far into the interior of Arabia, the word of Jesus was promulgated In Armenia also, and even in Persia, numerous congregations gathered during the fourth century about the light of the better religion. The zeal of individuals for treading in the steps of the first apostles of Jesus, and proclaiming the true God in distant lands, was scarcely more conspicuous in Europe than in Asia. It is extremely probable that Bar-Thomas, the Syrian, penetrated so early as the fifth century to Hindoostan and the coast of Malabar, and preached and baptized there. It is more certain still that, about a century later, hordes dwelling between the Caucasus and the Black Sea were converted by missions from Constantinople.

The sect founded by Nestorius, patriarch of Constantinople, proved the most active of any in the diffusion of Christianity in Asia. This prelate, namely, had been engaged in a controversy with his adversary, Cyril

lus, concerning the appellation of the "mother of God" given to the Virgin Mary, and on the question whether two persons are united in a mysterious manner in Christ; in which controversy the whole Christian church, or at least its teachers, soon became involved. Neither mild measures, nor force, nor imperial commands could reconcile the disputants. The Nestorians, who adhered to their notion of the union of two persons in Christ, God and man, were the more numerous in Asia. By their zeal for the conversion of the heathen, they increased in this part of the world the number of the professors of their faith, who were abhorred in the west. Nestorian Christians traversed Persia and the steppes of Tartary, and penetrated to China. In the eleventh century Nestorian Christian metropolitans and bishops were established in Little Bucharia, or Kashgar, in Turkestan, and even in the mountains of Tibet. Scarcely any doubt was entertained that in a few centuries all the nations and tribes of Asia would be imbued with and sanctified by the spirit of Jesus.

These prospects were suddenly changed by the appearance of Muhamed, the prophet of Mecca. Arabia yielded to his miracles, or to his agreeable doctrines, and to the success of his arms. Christianity was exterminated there, and not long afterwards in the adjacent countries. These triumphs of the enthusiastic professors of the Koran seemed at once to demonstrate the favour of heaven and the truth of a religion which, flattering the feelings of the ardent, barbarous Orientals, combined a grand system of morality with simplicity of religious doctrines, and confidence in the irrevocable decrees of the Supreme Being with military glory and the pleasures of life. This took place while the Christianity of those countries and times presented little else than church ceremonies, scholastic subtleties, and sophistical opinions of the commentators on the Scriptures. The spirit of the Saviour was forgotten in the dispute concerning the nature of his person. The irreconcileable animosity of the parties facilitated the progress of the Saracens, and each of them rather exulted in the fall of fellow-christian antagonists, than trembled at the triumphs of the infidel Arabs. The Nes-

torians, indeed, were suspected, not without reason, of traitorous co-operation, since the caliphs Abubekr, Omar, and Othman, subdued, with such wonderful rapidity, Syria, Phœnicia, Palestine, together with Jerusalem, all Asia Minor, and even Persia, and compelled them to embrace the religion of their Prophet. But the downfal of the Greek empire and of Christianity was promoted in a much greater degree by the imbecility of the emperors at Constantinople, than by the hatred of the Nestorians. The prodigious efforts of Europe in the Crusades could not save either.

The Nestorian Church, nevertheless, flourished long afterwards in the interior of Asia. It was known in the elevated plains of Tartary; it was known in Hindoostan, and at the Court of the Mogul himself: and China contained, down to the thirteenth century, many Christian congregations. Such was the consequence which Nestor's disciples possessed, or were thought to possess, that three popes sent ambassadors to induce them to unite with the western church. Joannes a Monte Corvino likewise prepared for them a Tartar translation of the Psalms and books of the New Testament. It was certainly a subject of just regret, that the Nestorian Christians had not, during the period of their prosperity, succeeded in converting to Christianity, in Turkestan and in the steppes of Khorasan and Bokhara, a nation which soon filled all Asia with terror by its victories.

This nation was that of the Turks. These people, who soon became the destroyers of the Arabian caliphat, reduced Persia and Asia Minor under their authority, and menaced Europe, had embraced the doctrine of Muhamed, and, with greater intolerance than the Arabs themselves, made the Christians of all countries the objects of their mortal hatred. Through them the extent and influence of the Nestorians were greatly diminished, especially in western Asia. In the territories of the Mongols they were more firmly established: nay, when these, under the conduct of their mighty Jenghis Khan and his successors, extended in the thirteenth century their sway from the frontiers of China to Syria, and still farther, the victories of the ferocious barbarians seemed to be at the

same time victories for Christianity. It is even asserted that Mangoo, the grandson of Jenghis Khan, was a Christian—he who reduced Bagdad, and, crossing the Euphrates, shook Asia Minor and Syria.

But all these were soon crushed by a still more mighty hand. In the interior of Tartary, in Jagatai, which borders on Persia, China, and India, arose one of the Emirs, Timurlenk, and became a second Jenghis Khan. In the career of his successes he destroyed a whole series of ancient and modern thrones, and, as a zealous follower of his Arabian prophet, overthrew all the temples and altars of the Christians. So terribly did he complete his work, that in the fifteenth century scarcely any vestiges of Nestorian Christians remained in Central and Upper Asia. Besides the ancient paganism of the deserts, the religions of Muhamed, Lama, and Brahma, were alone predominant. China only still displayed insignificant and despised relics of the ancient prosperity of the Nestorians. The Christian kingdom of Jerusalem, founded at the conclusion of the eleventh century by the enthusiastic valour of the European Crusaders, had long ceased to exist. The professors of the Gospel lived dispersed and contemned in the countries of Armenia, Syria, and Asia Minor, under the Turkish dominion, which soon extended itself over Constantinople and Greece, and even to the Lower Danube towards the interior of Europe.

CHAPTER II.

STATE OF THE CHRISTIAN SECTS IN TURKEY IN ASIA—CATHOLICS, GREEKS, MARONITES, &c.—THEIR BARBARISM.

A TRACT of more than three hundred and sixty thousand square miles in Western Asia is still subject to the Grand Signor of Constantinople. Out of the eleven or twelve millions of souls inhabiting these countries under Turkish

supremacy, there are scarcely two millions of Christians. They are treated by the Turks with profound contempt, but experience more liberal toleration than the Protesants in Spain, Portugal, and other Catholic countries, or than the Catholics in many of the Protestant states in Europe. But, as in Europe so in Asia, the different Christian communions render themselves despicable by their mutual hatred, and ridiculous by their zeal for the conversion of each other. It is no uncommon thing, as we are informed by recent travellers, that the Turkish sentinels at the holy sepulchre in Jerusalem are obliged to have recourse to force to keep order among the Christian devotees, when the latter, full of jealous zeal, come to blows with one another, and the Nestorian Christian taunts the Catholic, or the Catholic the Greek.

Under the protection of the Grand Signor the Catholics have, in Asia Minor, and especially in the Holy Land, several scattered congregations and convents, which, as well as the Catholics of European and African Turkey, are under the ecclesiastical superintendence of te bishops and two archbishops. Most of the Catholic attempts at conversion have hitherto been directed from Mesopotamia, Bagdad, and Bassora, to Syria and Chaldæa. The Catholic worship is performed with the same freedom in the heart of the mountains of Syria as in Rome itself: but in the former, the manners of its professors are more simple and more pure. The Syrian monks are neither very rigid nor great divines; but they give simple rules and strictly follow them. The secular clergy are not distinguished either for rank or theological knowledge, but they are pious and respected. They know no other guide but the Gospel. They live in poverty and support their families by the labour of their hands. How different this state of things from that at Rome! The number of these Christians is as little known as that of the Nestorians and Jacobites, who live round about as far as Arabia and Persia, and who for a thousand years past have been at variance concerning the natures and wills in Christ, and also about certain ceremonies of divine worship. The patriarch of the Nestorian Christians, whose dignity is hereditary, resides at Coch-Hames, in the mountains of

northern Kurdistan. More like the leader of a military clan than the prelate of a religious community, he exercises the power of life and death over his flock.

The patriarch of the Syrian Jacobites, who has under him twenty-one bishoprics, lives in the convent of Der-Zaaferan, about fifteen miles from the city of Mardin in Mesopotamia. These Jacobites, like their priests, are rude and ignorant. The bishop of Ilkesn, situate on the Tigris between Mardin and Jezira, is one of the most noted robbers of his horde. He even takes his gun with him to the altar while he performs divine service.

The Maronites are more numerous, especially in the mountains of Kesroan, a branch of the Lebanon. Their many parishes—they amount to about two hundred—extend through Syria beyond Aleppo and Damascus. At Damascus itself, indeed, the Christians appear more like slaves than free men, owing no less to their own pusillanimity than to the arrogance of the Turks. They may be recognised in the streets, as a modern traveller assures us, by their abject cringing manner. Their priests, especially in the mountains, are poor; they are allowed to marry, but must take virgins only to wife. Few of them remain single, to the great satisfaction of their parishioners. Divine service is held in the Syrian language; but the gospels and prayers are read in Arabic. The Maronites, in the low country and in the mountains, are of more noble and independent principles than those in the towns, upright in their conduct, innocent, and often dreadfully severe in their manners. The women there are not so closely veiled as in the cities; but an unmarried female who proves pregnant atones for her indiscretion with her life, which is taken by the hand of her own parents; and a mother deems herself dishonoured when her son-in-law fails to produce evidence of her daughter's chastity the day after their nuptials. Thus do the Maronites render themselves respected, particularly by the Druses. Tributary to the Emirs of the latter, they are sometimes their principal and most trusty servants. The Maronite Christians, too, are continually increasing under the Druses. It is even asserted that Ubschir, Emir of the Druses, (in the year 1811) was a Christian, at least in his heart. The

Catholics regard the Maronites as brethren, because they consider the pope as their head, and the latter confirms the patriarch, whom they themselves elect. In the year 1818, Giarve, the archbishop (since elected patriarch) of Jerusalem, appeared at the feet of his Holiness at Rome, and obtained from the King of France Syrian types and printing-presses for his convent on Lebanon. Thus, too, many of the dispersed relics of the Nestorian church are for the like reason considered as good Catholics.

The Armenian and still more the Greek Christians are dispersed in the greatest numbers through the Turkish empire in Asia. The head of the ancient Armenian church, however, resides not in the Turkish, but in the Persian dominions, at the convent of Idschmiassin, or "The Descent of the Incarnate," in Erivan. There the patriarch bears the appellation of *Hugas Kathaltos*, that is, Emperor of the Elect, and in holy supremacy of power dispenses his commands to the archbishops of the Armenian church at Ajas, in Caramania, at Agtomar, on the salt lake of Wan, in Turcomania, and at Constantinople, as well as to the many suffragan bishops and abbots in Syria and the rest of Asia Minor. The head of the Catholic-Armenian religion resides at Constantinople, of the Catholic-Syrian on Mount Lebanon, and of the Catholic-Chaldæan at Diarbekir. The church of the latter, however, is in a most deplorable decline.

The head of the Greek church, on the other hand, or at least of that branch of it which is under the Turkish dominion, resides at Constantinople, as archbishop of Stambul, and œcumenic patriarch over the patriarchs of Antioch, Alexandria, and Jerusalem, more than twenty metropolitans and as many archbishops, one hundred and twenty despots, or bishops, and innumerable archimandrites, igumens, popes, deacons, &c.

The Turkish empire is not wholly destitute of Protestant congregations, but their number is very small. Not only at Constantinople, but even in the heart of Syria, at Aleppo, are to be found churches and schools of Calvinists and Lutherans.

Attempts of the Christians at conversion, if they presume to direct them against professors of the Koran, are attended with great danger; hence they are but faint

nay, scarcely perceptible. The Gospel indeed is preached to the Jews, but without much fruit. The mission for the conversion of the Muhamedans, which Professor Callenberg, of Halle, assisted to found in the first half of the last century, extended its operations with extreme caution towards Asia Minor. All that was done consisted in the distribution of some thousand copies of a translation of the New Testament, or the shorter Catechism of Luther, in Constantinople, Smyrna, and Aleppo; and to little more than this are the efforts of the British and Russian Bible Societies at present limited.

The press of the Missionary Society at Malta is very actively engaged, it is true, in printing portions of the Scriptures and tracts in Greek, Arabic, and Italian—among the rest a monthly publication, "The Friend of Man," begun in January, 1826—which are circulated in the Ionian Islands and Greece, at Constantinople and Smyrna, and in Syria and Egypt.

Perhaps no greater service could be rendered to the Christian churches in Asiatic Turkey than to begin by converting these themselves to Christianity: for by far the greater part of the Christians there of all communions live in a state of ignorance and moral depravity. Priests as well as laity are mostly sunk in the mire of a superstition which they term religion. The very Turks frequently appear more noble, more rational, more religious, than they. The picture of the Greeks given by Meyer of Arbon,* one of the latest, most upright, and most intelligent, of travellers, serve to convince us that the Turks cannot help feeling more and more abhorrence for Christianity, when they have daily before their eyes the atrocious depravity of those who call themselves Christians.

The monks in Asiatic Turkey live chiefly by the stupid credulity of the laity, and those at Jerusalem in particular by the devotion of eastern and western pilgrims. The convent of the Holy Sepulchre alone sells relics, rosaries, agnus-deis, crucifixes, and amulets, of all sorts, to the amount of fifty thousand piastres per annum. Several hundred chests of such articles are annually sent off to

* His travels are published in the German language, with the title of *Schicksale eines Schweizers während seiner Reise nach Jerusalem, &c.*—ST. GALL, 1815, 3 vols.

great distances around; and even Muhamedan families subsist by the manufacture of them for convents. The scenes exhibited on Palm-Sunday at Jerusalem, when men, women, and children, all plunge publicly stark-naked into the Jordan; or those on Easter Eve, when Greeks, Armenians, and Catholics, run, leap, and crawl, like maniacs, round the holy sepulchre, with shouts of *Huja!* or rush furiously to the grave for the purpose of there lighting their tapers at the fire which has descended from heaven, cannot but excite in the Turks the utmost contempt for Christianity.

In Syria and in the greater part of Asia Minor, the professors of the religion of Jesus, and especially the Greeks and Armenians, are deemed the most depraved and deceitful of men. They have themselves in general a much higher opinion of Muhamedans than of one another, and particularly of those who perform frequent pilgrimages to Jerusalem and other places of devotion. On the latter point they coincide with the followers of Muhamed, who, though they consider a visit to Mecca as meritorious, nevertheless have this saying: "Beware of thy neighbour if he has been at Mecca; and if he has been twice there, sell thy house and move out of his way."

The distribution of Turkish, Armenian, Syriac, and Arabic, translations of the Bible may possibly contribute to the regeneration of Christianity in those countries. Cyrillus, the œcumenic patriarch and archbishop of Constantinople, in 1814, granted at least his patriarchal permission for the circulation of the Scriptures among the Greeks.

The cause of Christianity in Turkey seems, however, to have suffered by the insurrection of the Greeks against their Muhamedan masters, and the murder, in 1821, of the patriarch Gregory and other Greek ecclesiastics, in Constantinople and various parts of the dominions of the Grand Signor. The zeal of this patriarch in the dissemination of scriptural knowledge, encouraged by the agents of the British Bible Society, was a permanent and growing principle, and it was particularly manifested in his patronage of the undertaking of Hilarion, the archimandrite of his church, to give to his countrymen an acceptable version of the Scriptures, and of the other transla

tions of the Bible in progress at Constantinople at the time of his death. The hopes of Christians kindled by the prospects held forth by the co-operation of this prelate, are, indeed, damped by these and other untoward circumstances; but we cannot doubt that the sacred work of diffusing the light of the Gospel in this semi-barbarian portion of Europe, though delayed, will be eventually accomplished.

The state of the Greek church itself presents one of the greatest obstacles to this desirable consummation; for there are even bishops and archbishops who have hitherto known nothing of the sacred books of Christendom, or perhaps no more than the contents of the four Gospels. Still more ignorant were the other Greeks and Armenians respecting the written sources of their faith. It is to be lamented that these people have very few good schools; and though they may have learned to read, very seldom feel any inclination for reading. This they leave to their clergy, and the latter care much more for the gifts and offerings which are made to them, than about the piety of the flocks committed to their charge. It is well known that the patriarch of Constantinople purchases of the sultan, at the price of one hundred thousand piastres, his Christian dignity, which confers on him the rank of a pacha of two tails, and that he is obliged to devise means of bringing that sum back again into the sacred exchequer.

The influence possessed by the Roman Catholics seems to be another powerful obstacle to the dissemination of the truths of Christianity in the Turkish dominions. To that influence is ascribed the hostility lately manifested by the government to the efforts of Protestant missionaries and to the circulation of the Scriptures, which was expressly prohibited by a firman of the Grand Signor's issued in 1824, on the ground of their being false books, and which commands that all such books as have been lately introduced from Europe shall be forcibly taken from their owners and burnt. The Romish vicar-apostolical in the patriarchate of Constantinople, seconding this measure, in a circular dated May, 1826, and addressed to the Christians of his church, threatens with excommu-

nication all who are in possession of biblical works prohibited by the pope, and shall not within eight days surrender them "to be consigned to the flames merited by such infected and pestilential books, which deprave and corrupt the world." This anathema was especially called forth by the circulation of various publications in Greek and Italian, issued from the Church Mission press at Malta, and sent to Constantinople. The firman of the sultan has been made the plea for breaking up several flourishing Christian schools, burning hundreds of copies of the Bible, and imprisoning and otherwise punishing those with whom this book has been found.

A communication signed by missionaries of different societies, labouring amidst the dangers arising from Turkish oppression, excited by Romish bribery and intrigue, contains these observations, which deserve the serious attention of the British government: "The treaty between Great Britain and the Porte professes to place England on the footing of the most favoured nation. Where is this impartiality, so solemnly pledged? Other nations are allowed to send hither hundreds of missionaries and whole editions of *really false* books, to erect here convent after convent, and to receive native Christians under their religious instruction. For hundreds of years have other nations gone on with this work, with little or no complaints from government; but the moment such liberty is taken by the English nation, and in the most inoffensive and unobjectionable form—that of distributing among Christians their own sacred books—immediately a public order is issued to prevent this work. We see not why this is not really and properly a violation of treaty; as truly so as it would be to burn all the Romish books, to shut up all the convents of the Terra Santa establishment, or to expel all the Latin missionaries from the country.

"If proper representations are made on this subject in the right quarter, we have strong hopes that the results would be a formal repeal of the obnoxious firman, express permission to English missionaries to reside in the country, in their own proper character, leave to distribute Bibles and to erect churches like other nations, and a full security against violence to the persons and property of

those who might choose to assemble and unite with them in worship."

The public events which have recently taken place in these parts, and more especially the battle of Navarin, however they may indispose the Turks to favour Englishmen, can scarcely fail to add weight to any proper interference in behalf of our countrymen, or of any Christians in connexion with them. Meanwhile the press is pouring forth the Scriptures and Christian books, which make their way in spite of opposition; and Malta, by the productions of her able and devoted labourers, is fulfilling a far higher and nobler destiny than merely as a great outwork of her country.

CHAPTER III.

THE PAGANISM OF SIBERIA AND THE RUSSIAN STATES—DEFECTIVE INSTITUTIONS FOR CONVERSION—CONVENTUAL SCHOOLS—MISSIONS.

THE vast north of Asia, subject to the Russian sceptre, contains a superficial area of more than four millions of square miles, a space so extensive that it would admit within its limits the whole of Europe were it half as large again as it is. This immense tract, inhabited by many heathen nations, which are living in a state of primitive barbarism, and which scarcely number nine millions of souls, is for the most part a dreary desert; full of steppes, extending farther than the eye can reach, and the salt soil of which is not embellished by a single tree; or moors and endless forests, into the heart of which mortal has scarcely ever penetrated. The wilderness becomes still more dead and dreary at every step towards the polar circle, where the soil is more and more unsusceptible of cultivation, till at length man and beast succumb beneath the inclement sky in the unequal conflict with Nature. It is not an uncommon circumstance for snow to fall in

the summer months in Siberia; and in the winters of Nertschinsk and Tobolsk, quicksilver is congealed into so hard a mass that it may be hammered out into leaves.

The greater part of the tribes, rude and independent, lead a roving life, under moveable tents and jurts, in caves and subterraneous houses, engaged in rapine, the breeding of cattle, hunting, and fishing. Many, overwhelmed by cares for the preservation of life, without any notion of a better state, brood in sullen stupidity over the means of prolonging their wretched existence; following, like the brute beast, only the first instincts of Nature. Others have indeed elevated themselves to religious conceptions, or have inherited them from their ancestors; but these conceptions are crude and scanty, like their mode of life—a paganism which may be termed the abortion of the most uncultivated understanding. Others again bear, it is true, the signs of Christianity and baptismal names, but without having the most obscure notion of the religion of Christians. They are still heathen, attached to the gods of their forefathers, and such they will long remain. In the more recent enumerations, there were found to be about a million of fire and fetish worshippers, besides about three hundred thousand subjects of the Lama religion, in addition to the professors of the Koran, about three millions of whom inhabit the Asiatic dominions of Russia.

In the course of the eighteenth century, various attempts were made to propagate Christianity through the Tartaries and the deserts of Siberia. Very few of them were productive of benefit; but, on the other hand, very few were conducted with prudence and in a purely Christian spirit. Philophei, Greek archbishop of Tobolsk, at the commencement of the eighteenth century, sent several of his clergy to the Mongol tribes and their *kutuchtes*, or Lama high-priests, but without success. Full of pious zeal, he at length went himself, in the year 1712, to the Ostiaks, who live by hunting, fowling, and fishing, in the wilds along the Obi. He took with him priests and Russian soldiers. He entered the jurts of the timid people; attacked their Shamans, or sorcerers; burned their household-gods, rudely carved wooden dolls, clothed in rags; overthrew

the sacred trees; forbade polygamy and the eating of horse-flesh; enjoined the observance of the Greek fasts and the wearing of the cross; and was at the same time assiduous in baptizing. He frequently ordered his military attendants to drive large bodies of the refractory into the water, where they then received baptism, whether they would or not.

In other parts, attempts at conversion were conducted in nearly the same manner, among the indolent and effeminate Buraits, who inhabit the country from the Jenesei to the frontiers of China, dwell in felt huts, and worship Oktorgon Burchan, the good spirit, and Okódol, the evil one, besides heavenly bodies and household deities;—among the Wogules along the northern Ural mountains, who are addicted to the chase, and who invoke particular deities preparatory to particular occupations; among the Tungusians, Wotyaiks, &c. It seemed, therefore, not at all incredible, when Theodore, metropolitan of Tobolsk, announced with exultation, in the year 1721, the baptism of more than forty thousand Tartars, and their conversion completed in a very short time: or when the College *De Propaganda Fide* acquainted the sacred synod of Petersburg with the conversion of 295,679 souls among the Wotyaiks, Tchuwashes, Tcheremisses, and Mordwines, in a series of eight years, from 1740 to 1747. Rapid progress was also made in baptizing the Calmucks, through the zeal of Nicodemus Lenkeiawitz, archimandrite of Astracan, especially since Mursa Tenishkow, in 1732, and even Dshan, the female Khan of the Calmucks, in 1744, thought fit to accept the bath of regeneration, for which their god-mother, the Empress Elizabeth, made them valuable presents, and conferred on them the princely rank.

It is scarcely necessary to add a single remark on the spirit of those Russian apostles and their proselytes, and on the Christianity of both. The travels of a Gmelin, a Pallas, and more recent writers, furnish no very pleasing accounts of the Christianity of the Fins, Tartars, and Mongols. From them we learn that it was mostly hordes, living in abject poverty and want, which submitted to baptism in the hope of gain; and that they were no better Christians for their conversion, as it was called.

than they had been before. The utmost they did, in order to ingratiate themselves with the Russians, was to adopt a few of the usages of the Greek church, and punctually celebrate its festivals, because they were supplied on such occasions with beer or brandy, wherewith to intoxicate themselves. The more wealthy nations, on the contrary, the Tungusians, who possess numerous herds, the Beltires, &c., adhered stedfastly to the gods of their country and the usages of their ancestors. The migrations of many of the Calmucks to the Chinese territory are even said to have been a consequence of the indignation of these Mongols against the Russian clergy and their armed deacons, since the Lama Priests accounted to the people in the following manner for the zeal manifested by the Russians for their conversion :—"The Russian God wants money, the Russian governor bread, the Russian czar recruits : this is the reason why you are to become Christians and to till the ground like slaves."

Under the Empress Catherine II. milder and more prudent measures were adopted. A particularly judicious step was the foundation of seminaries for the education of boys belonging to the Tchuwashes, Tcheremisses, Mordwines, Calmucks, and other Tartar and Mongol tribes, who were afterwards to be employed as teachers and priests among their roving countrymen. Similar institutions were established at Irkutzk, Kasan, and other places; and the Jesuits also sent forth missionaries into the desert steppes.

Of the harvest produced by the sacred seed which they sowed very little is known. We may, nevertheless, fairly presume that all their pains were not thrown away ; they were at least a preparation to something better. How, indeed, can we hope to perceive important results from the zeal of individuals who are lost like minute points in the immensity of space, among such a multitude of different tribes—tribes which often live completely dispersed, without permanent abodes, and which are still destitute of the first preliminary, moral cultivation! The religious notions of nations are always in the same ratio with their other notions. Hence we still find in the interior of Asia descendants of ancient Christians—as the Awchases, in

Russian Georgia, or among the Lesgi, in whose valleys and mountains, along the river Koisu, may still be discovered unequivocal relics of the Avares and Huns—who know nothing of Christian rites beyond the observance of Sunday and the long fasts of the Greek church. Thus, too, we meet with Muhamedan tribes, who know scarcely any thing of the Koran of their Prophet, excepting circumcision and abstinence from swine's flesh and strong liquors. Jewish Tartars are also to be seen—for instance, in the Khanat of Kuba—who have retained but little of the law of Moses. They are downright heathen, like the rest—like the Mongols, in the sandy plains of Chilgontui, in which stands their most celebrated *datsan*, or temple, according to whom the stalactitic caves in the lofty mountains of Uda are the abodes of the spirits, both good and evil.

Ages must elapse before all these tribes of northern and central Asia, many of whom are yet but little known, attain a higher degree of general civilization. The very nature of their climate, and the mode of life resulting from it, operate as obstructions. The principal means for accomplishing this desirable end must be furnished by Russia in Europe; but even that country is still far behind the other nations of our quarter of the globe.

Hence the Emperor Alexander deserved the especial gratitude of all the friends of mankind by his efforts for the improvement of the system of education. His admirable ukase relative to the ecclesiastical or conventual schools is well known; still there are in the whole empire scarcely sixty of these institutions, which alone require an expenditure of three hundred and sixty thousand rubles for their support. In the year 1814, there were twenty thousand scholars and two hundred and ninety-seven teachers in the higher class of these schools, thirty-six in number, which are called seminaries, and differ from the eighteen lower, which limit their instruction to the Christian religion, writing, and arithmetic. In the ecclesiastical academies at Kioff, Moscow, Alexandroff, and Kasan, there were at the same time four thousand pupils and fifty teachers.

In addition to these efforts, the Russian Bible Socie-

ties deserve great credit for the circulation of the sacred scriptures in the Russian, Armenian, Calmuck, Grusian, Persian, and other languages; and the missions established in 1796 by the Edinburgh Missionary Society are not less meritorious. It is remarkable that at the present day, as some centuries since, in the middle ages, Britain has done most to animate the zeal for the conversion of the heathen, as well as furnished the greatest number of missionaries for the good work; for it has not fewer than twelve different extensive societies, actively engaged in the diffusion of Christianity.

So far back as the year 1803, two British ministers, Henry Brunton and Alexander Paterson, accompanied by a young African, named Harrison, were despatched by the Scottish Missionary Society to Russia, to preach the Gospel of Jesus in Tartary. They received cordial encouragement from the government, proceeded to Astracan, and thence to Karass, a Tartar village, at the foot of the Caucasian mountains, a few days' journey from the Persian, Bokharian, and Turkish frontiers, and nearly equidistant from the Black and Caspian Seas.—There they settled in the vicinity of the predatory hordes; but Brunton alone remained at that spot, where he was, however, assisted in this work by five more of his countrymen, mostly artisans. Here they translated the new Testament into Tartar and printed it themselves; and purchased captive children and instructed them in the Tartar and English languages. They were several times obliged to leave Karass and seek refuge in the fortified town of Georgiewsk, about thirty miles distant, or in the Russian castle of Constantinogorski. Sometimes it was the plague which drove them away, at others hostile incursions of the Tartars, against which neither the ramparts and palisades of their settlement, nor the protection of Russian Cossacks, were a sufficient defence. Undaunted by these annoyances they nevertheless returned invariably to their former residence, where dwelt besides them about thirty German families and some baptized Tcherkesses and Tartars. A few days after the battle of Leipzig, the Emperor Alexander secured to them all more effectual protection for the future, by a ukase addressed to the

commander-in-chief in Georgia. Agreeably to his wishes also, two of the missionaries, John Mitchell and Charles Frazer, repaired to Orenburg, to found a new settlement on the Ural, for the conversion of the nomadic Tartars and Muhamedans. It appears, however, from the last reports of the Scottish Missionary Society, that its directors have relinquished the mission in Astracan, and are in negotiation for the transfer of the colony of Karass to the Basle Evangelical Society, which is anxious to have such an establishment for the basis of its missionary operations in the Russian empire.

All these and other efforts for the civilization and propagation of Christianity in Asiatic Russia proceed but slowly, and in continual warfare with the impediments thrown in their way by the nature of the climate and the people. Even the old establishments of the United Brethren on the Sarpa, where, in the year 1765, they founded Sarepta, have produced much less fruit than was at first expected. The Europeans who have been removed thither, vanquished by the climate, at length become more like Asiatics in habits and manners than the Asiatics like Europeans. The destruction of Sarepta, by fire, in 1812, proved a great check to the then commencing prosperity of the colony.

The missionaries had already begun to despair of being able ever to gain over the Calmuck hordes to the Gospel. The congregation of the Brethren at Astracan, where they had also instituted a school expressly for Calmuck children, did not however relinquish the pious design; and, in the spring of 1815, two missionaries, Gottfried Schill and Christian Hübner, again proceeded from Sarepta to the steppes of the Calmucks.

Astracan, a considerable town, with seventy thousand inhabitants, situated on an island at the mouths of the Wolga, was selected by the Moravian brethren on account of its peculiar position for the centre of their missions: because it affords greater facilities than any other place for operations in Siberia, Tartary, Persia, and Turkey, from which countries travellers of all classes are continually arriving at Astracan. Little, however, has been hitherto achieved. In 1815 the Edinburgh Missionary So-

ciety sent two of their most zealous colleagues to renew the work of conversion. The rudeness of the climate, country, and inhabitants, and their dispersed state and wandering life have proved permanent obstructions to all these philanthropic undertakings.

Nearly the same may be said of the numerous settlements of Europeans along the banks of the Kuma and its tributary streams, in the Caucasian countries, founded since 1781 by emigrants from Germany, France, the Netherlands, and Switzerland. These settlements at present amount to fifty three; and there are upwards of one hundred more, likewise inhabited by Europeans, in the plains bordering on the Wolga. The latter were established after the seven years' war; and they have since increased amazingly in population, in spite of the unfavourable nature of soil and climate For, in these dreary plains, where neither wood, nor mountain, nor hill, is to be seen for a great distance round—where horse and cow-dung are the only sort of fuel that can be procured—where the few fruit trees that have been introduced are destroyed by the frost in winter, while the heat of summer is frequently suffocating—in these parts dwell, nevertheless, about fifty thousand families of European emigrants, or their descendants, who, indeed, can all support themselves by the crops which they rear, but have no prospect of ever attaining a higher degree of prosperity.

Since the year 1816, Irkutzk, in the interior of Siberia, has been a new point for the benevolent missionary institutions of England. This town may be considered as the staple of the traffic between Russia and China, and it is still in a great measure inhabited by professors of Lamaism. Greek Christians, however, and many Muhamedans, also reside there. Of the neighbouring tribes, the Buraits, of Mongol extraction, and resembling the Calmucks in their language, are the most considerable, or perhaps rather the Mantchoo Tartars, but these are under Chinese, not Russian dominion.

Three missionaries of the London Missionary Society have been some years stationed at Selinginsk, about 160 miles from Irkutzk, where the Emperor Alexander, at the instance of Prince Galitzin, granted to the mission a plot

of land of 112 acres, and 7000 rubles for defraying the expense of buildings. A printing press has been established there for printing in Mongolian a translation of the Bible, preparing by the missionaries at the expense of the Bible Society of Petersburg. One of them is employed upon a Mongolian dictionary and grammar; and they have opened schools for the children of either sex.

From this station the missionaries have performed several journeys into the country of the Chorinsky Buraits, and extended their excursions beyond the Nertschinsk mountains, considerably to the eastward of Selinginsk, and the extremity in that direction of the region inhabited by the Buraits. From their report of the state of these people we learn, that it is in some important respects more favourable for missionary exertions than that of the tribes scattered round Selinginsk. Not only is the amount of the population of the former greater than that of the latter, but the proportion of temples and lamas is considerably less. Many of the Chorinskys are, moreover, fluctuating between two rival superstitions. Shamanism, the less objectionable of the two, appears to be on the decline, and many of the Buraits have renounced it in favour of Dalai-Lamaism. The lamas of the latter sect are employing all their influence to destroy Shamanism; and some of their missionaries have been carried by their zeal to the unlettered tribes in the neighbourhood of Irkutzk, where they are erecting temples, and endeavouring to prepare the way for the introduction of their religion in regions where it has been hitherto unknown. It is confidently hoped that the mental excitement thus produced may ultimately prove favourable to the cause of Christianity in this quarter.

The extensive district round Nertchinsk is inhabited by the Tungusians, a people who have no written language of their own. Their intercourse with their neighbours, the Chorinsky Buraits, has however proved the means of supplying in some measure this deficiency. The Buraits have from time to time introduced among the Tungusians books relating to their superstitions, written in the Mongolian language, which the latter are at length able to read and understand. Thus has an opening been made

by the Buraits themselves for the dissemination of the Christian faith among the Tungusians, who will now be capable of reading the copies of the Mongolian Scriptures circulated among that tribe, which otherwise, from their ignorance of letters, would have been to them a sealed book.

The culture of Asiatic Russia is in truth impracticable, unless attempted by the industry of European hands. So long as the unsettled spirit of the original inhabitants is not tamed by schools and refined by Christianity, an intimate intermixture of the settlers and barbarians is totally impracticable. Separated from one another, the same kind of enmity will continue to prevail between them as between the European colonies and the independent savages in America. Diversity of religions is a much greater impediment to the union of nations than diversity of languages ; since it is easier for men to exchange their language for another, than their conviction or disposition.

The civilization of the Asiatic nations subject to the Russian sceptre will be more readily begun and accomplished in the milder regions than in the more inclement northern provinces, where man, oppressed with cares on account of the prime necessaries of life, has scarcely leisure or inclination for the more noble employments of thought ; where the parsimony of Nature obliges him to remain solitary in extensive tracts of country, and forces him to choose a kind of life, which, from its simplicity or savageness, is completely opposed to a high degree of social cultivation ; where the paucity of pleasures and occupations is productive of paucity of ideas and conceptions ; and where the mind shares that chill and torpor which frigid Nature throws over those vast wilds, in which the horns and skeletons of an extinct gigantic animal world, of mammoths and rhinoceroses, or the yard-long claws of a prodigious bird, which reminds us of the kaph of eastern fable, are still found undecayed.

CHAPTER IV.

ATTEMPTS OF THE JESUITS AND CAPUCHINS IN TIBET—RESEMBLANCE OF THE ECCLESIASTICAL SYSTEM OF LAMAISM TO THAT OF THE CATHOLIC AND GREEK CHURCHES.

As we approach more temperate climes, man becomes more susceptible of sublimer conceptions and milder sentiments, and more disposed to an industrious, tranquil, and social life. Such we find him in the elevated valleys of the Tibetian Highlands, where we meet with a gentleness of manners, a social amenity, and a diversity of occupations, which remind us of European civilization.

Notwithstanding the observations of more recent travellers, of a Turner, a Crawford, and others, we are still very imperfectly acquainted with the extensive and wonderful Tibet, that Switzerland of Asia. In this labyrinth of mountains, the summits of which glisten with everlasting ice and snow, while grapes, almonds, and peaches, ripen in the warmer valleys, the hostile natures of the north and south of Asia are reconciled and wedded. Here the sable and the bear frequent the elevated wilds, and the lion and the ape haunt the lowland forests. Many species of plants and animals are peculiar to this region alone, as the gigantic dog, and that sort of goat, the fine wool of which furnishes the material for those shawls that are in such high request. The loftiest peaks of the Alps of Tibet far surpass in height our European Mont Blanc, and the craggy top of the bold Himalaya, and likewise that of the Dhawalagiri, are said to tower more than twenty-six thousand feet above the level of the Indian Ocean. Agriculture, pastoral occupations, and mining, employ the majority of the inhabitants. There is no want of artists, and artisans, or of elementary and high schools; and there are two written languages, one of which is appropriated to the purposes of civil life and the other to religious matters.

Every thing here is divided into civil and ecclesiastical, and so is the whole nation, both males and females. The

one part is engaged in an earthly, the other in a heavenly traffic; the former labours for the latter, and the latter fasts and prays for the former. Here is the chief seat and centre of that Lamaism, which reigns from the banks of the Wolga to Japan and the snowy mountains of Corea, and which, next to the Muhamedan and Christian, is the most widely extended religion of any among the nations of the earth.

In the eyes of the philosopher who considers the different forms of the various religions of the inhabitants of the globe, any of these religions acquires superior consequence by its extensive diffusion. To us, however, Lamaism is less remarkable for its creed than for its ceremonies. The former is founded on the oriental primitive idea of a Supreme Being, Burchan, represented single or in mysterious trinity; ruling over a spiritual world which sprang from himself; obstinately opposed by an evil principle; becoming man to reveal himself to mortals, by means of a power which emanated from him—word of God, light of God, son of God—the Budh and Schaka of Japan, the Fohi of China, the Buddha of Hindoostan, the Gaudma of the Birmans, &c. The Son of God of the Tibetians is named Mahamoony, also Schaka; he was born of a virgin in the country of Cachemir, and came into the world, according to the Tibetian chronology, about a thousand years earlier than Jesus Christ. He is the principal object of divine worship. We meet with nearly the same fundamental idea in most of the religions of the warmer regions of Asia, and also with an incarnate God, God-man, demi-god, wonder-working prophet, &c. who has revealed whatever is most sacred to mankind.

But, as we have already observed, the religious ceremonies of the Tibetians are to us more remarkable than their creed; for it would appear that the oriental religious primitive idea had here assumed the dress of the Christian church. Their doctrines concerning God and his Messiah, the devil and hell, the Trinity, and the like, are of themselves sufficiently striking; but still more so their belief in purgatory, their prayers for the souls of the deceased, their use of the rosary, of holy water, of extreme unction, and many other practices, which remind us of the

tenets and ceremonies of the Greek and Catholic churches. Among the Tibetians, as among the Catholics, all are either laymen or priests. The latter are distinguished from the former by their dress. They have convents of monks and nuns in all the valleys and on all the hills. Boys at the early age of eight years are admitted into the monasteries, and called during their noviciate Tuppas; at fifteen they become Tohbas, and at twenty complete monks or Gylongs, who, bound by rigid rules and by inviolable vows of abstinence and chastity, devote their lives to exercises of devotion. The convents of the Gylongs have Lamas or abbots, and from them the progressive gradations of the hierarchy ascend to the high Kutuchtes or Tibetian cardinals. The supreme head in spirituals and temporals, the vicegerent of God upon earth, the holy father and chief of the high priests, is the Dalai Lama or Teshoo Lama.

The hierarchy of Tibet is, if possible, more perfectly or consequently constituted than the Catholic church among the European Christians. The Tibetian cardinals, it is true, on the death of a high priest or divine vicegerent, elect a new one, but this is always an infant, born in the very hour or at least on the day of the decease of his predecessor, in whom, according to their doctrine, the spirit of the late Lama is anew embodied. Thus, as they believe, the founder of their religion and the vicegerent of the Supreme Being on earth remains one and the same. His soul never alters but continues immortal and immaculate, merely changing its mortal envelope, and hence he is styled Lama Kacku, that is, the eternal as well as holy Father of all the Faithful.

The Lama religion, however, is split into sects as well as the Christian, nor has it been without its religious wars like the latter. But the ancient history of this country is still involved in too profound obscurity; perhaps we may some day learn more from their sacred writings which they still keep to themselves. The sect of the Shemmers, which is externally distinguished by high pointed red caps, is said to have been formerly the predominant; but that of the Gyllupkas, who wear yellow caps, has since become more powerful. The Shemmers are still the ruling party

in the southern province of the Highlands in Bootan ; they have three Grand Lamas. The Gylhupkas, who occupy the northern part of the country, or Tibet proper, have also three chief Lamas—the Dalai-Lama at Lassa and Putala ; the Teshoo-Lama at Teshoo-Lumba ; and the Jernaut-Lama at Khorka.

The disposition of the people of Tibet is grave and pious ; their manners are gentle and more consonant with nature than those of the refined Europeans. If, nevertheless, a female when she marries becomes at the same time the wife of all her husband's brothers, let it not be forgotten that there might have been in ancient times some particular occasion for this peculiar custom, to which the Jewish patriarchs themselves were not absolute strangers, and that it did not originate in licentiousness but was enjoined by the laws. If the convents of the monks as well as those of the nuns appear too numerous, and each of them to contain too many inmates—in the convent of Teshoo-Lumba, for instance, Turner reckoned three thousand seven hundred Gylongs for the performance of the daily service—let us recollect Rome and Spain, and the state of Catholic Germany and France thirty or forty years ago. If, besides worshipping God, the people of Tibet reverence their pope or Grand Lama as a demi-god, and a whole series of inferior spirits, let us not judge too harshly of them, bearing in mind that the superior beings to whom, as approaching nearer to the Supreme, they pay this reverence, merely occupy the places of those saints to whom, among us Europeans, shrines and altars are erected.

Any attempt to convert to Christianity a people with a church constitution so firmly established would be the more hazardous, the more closely its rights and doctrines resemble the Catholic, and the more intimately its political constitution is connected with the ecclesiastical. Catholic missionaries could not fail to be just as unwelcome in Tibet, as Tibetian Gylongs or Protestant preachers, who should repair to Rome to commence the work of conversion among the Catholics at the foot of the Vatican.

In spite of this inconsistency, the Jesuits, and after them the Capuchins, were not deterred from journeying hither, and in the character of Lama-Gokhars, or European priests,

proclaiming the crucified Jesus. So early as about the year 1624, Antonio Andrada, the Jesuit, preached in Tibet, and he was followed by others of his order; but they had very little success, and perhaps were not seriously intent on accomplishing the object which they professed to have in view. It is more than probable that their chief aim was to profit by the establishment of a commercial intercourse. Hereby they excited the jealousy of the government, and were sent out of the country as smugglers of contraband commodities. In 1707, some Capuchins arrived at Lassa. The unsuspecting Dalai-Lama granted them hospitable permission to settle in his dominions, but in the ordinance which he issued on this subject he expressly excluded the trading ecclesiastics of the Europeans from the enjoyment of this privilege, allowed the Capuchins to reside at Lassa, so long as they should conduct themselves according to the laws of the land, and commanded his subjects to treat them courteously. In this document no mention is made of the preaching of a new religion. The reverend fathers wisely took good care not to awaken the slightest suspicion of this intention.

Francisco Horatio della Penna di Billi was at their head. Their first study was to acquire the language of the country: they sent the Tibet alphabet to Rome, where types were cast from it, and then all the materials for printing, accompanied by twelve Capuchins, were despatched from Rome to Lassa: for, the ordinary mode of printing in Tibet by cutting out the letters on wooden tablets was too slow a process.

The Capuchins actually maintained themselves in their *hospice* at Lassa for a whole century; they even founded another at Takpodshini, in the country of Takpo or Bootan, and conducted themselves with great prudence during the storms of civil and religious wars: but nothing has been heard of them for a long time, nor have we any information respecting the effects of their mission for the propagation of Christianity.

It is a subject of just regret that, in 1820, the Rev. Mr. Schröter, a missionary stationed at Titalya, in the Presidency of Calcutta, was removed by death, while assiduously qualifying himself for the arduous work on which no

one had entered before him—the preparation of the Scrip tures for the inhabitants of this extensive region.

In countries, the people of which have attained a certain degree of civilization, and consider every foreigner as less enlightened than themselves, because he is neither sufficiently conversant with the language to display the store of his ideas, nor possesses knowledge enough to be acquainted with those of the natives, the duty of the Christian missionary is infinitely more arduous than among demi-savages, in whom the European is enabled by the superiority of his intelligence to excite admiration, confidence, and respect. Even the most ingenious of the apostles who could be sent thither from Europe would find it a most difficult task: for after they had acquired a complete knowledge of the language, institutions, and manners, they would have to encounter a host of prejudices, which are infinitely more numerous among nations more or less polished than among the wholly uncivilized, and the more firmly rooted, the more venerable they have become from their antiquity or the protection of existing institutions. The nations of Europe, with all their polish, are still rich in venerable prejudices, and it would not be advisable for a missionary of sound human reason to set about the work of conversion among us.

CHAPTER V.

RELIGIONS IN JAPAN—SEVERITY TOWARDS THE CHRISTIANS.

From the preceding remarks it may be easily inferred why the labours of Christian missionaries, after the efforts of a century, proved far less successful, not only in Tibet, but also in Japan and China, than among more savage and ignorant nations.

The Romish church, indeed, found means in the early part of the seventeenth century to establish missions in

Japan, but they were not of long duration. They were soon suppressed as inimical to public order and to the established and only true faith. The Japanese empire, cut off from the rest of the world, and having all its wants, resources, and objects, confined to itself, displays in many points a perfection of civil institutions, resembling and often superior to that of the European. A distinct line is drawn between the spiritual and temporal authority. At the head of each is a particular prince, whom we should style emperor and pope. The dignity of both is hereditary. The ecclesiastical constitution of the Japanese is as precisely regulated as the civil; and all the crude absurdities formerly circulated on this subject, through the ignorance and misconceptions of the missionaries, scarcely deserve refutation. We learn from Kämpfer that the primitive religious idea, which was the groundwork of the religions prevailing about the Indus and Ganges, in the mountains of Tibet, and throughout all farther India, obtains also in Japan. It is possible that the most ancient religion of the country may be a wretched Shamanism, to which the vulgar are attached; but notions infinitely more sublime have been introduced from China; and it is well known that the Japanese sect of the Siuttos, who are exempt from every species of idolatry or image-worship, profess a faith coinciding with the eternal truths of reason, and worthy of the respect even of enlightened men. That the Japanese priests are more intent on temporal enjoyments than sanctity of life and the moral improvement of the people; that these superstitious islanders perform pilgrimages with great devotion to consecrated places; that they have numerous convents under rigid rules—these and many similar reproaches levelled against the inhabitants of the extremity of Asia come with a very bad grace from the lips of Europeans.

After the expulsion of the Christian missionaries in the latter half of the seventeenth century, it was not till the year 1715, that the zeal and piety of the Abbé Guidotti decided him to renew the attempt to preach Christianity in Japan. He regarded himself as the instrument chosen by God for this purpose. Men who feel not in their bosoms such a conviction ought to renounce all idea of ever

commencing any great or dangerous enterprise for the benefit of mankind. We are in the dark respecting his fate. He was followed by Jesuits and Dominicans; but they too accomplished little. Upon what pretexts, or under what disguises soever, they introduced themselves into the country by way of China or Kamtchatka, they were always strictly watched, and the execution of one of their number, Guido de Angelicis, a Dominican, in 1748, proved the hatred borne to every one who appeared as a Christian. From the visits of recent voyagers to the Japanese coasts we know how difficult, indeed, we may say how impracticable it is for Europeans to penetrate into the interior of the country, or even to engage in any pursuit there without being jealously watched: nay, it is scarcely possible to introduce into Japan any books which merely have a reference to Christianity; for every stranger the moment he sets foot on the soil of Japan, is searched in the strictest manner, and all his papers are carefully examined. If the slightest allusion to Christianity is discovered, he is, according to the existing laws, banished the country. Houses too are often searched by the officers of government, and if they find in any of them a scrap of paper upon which Christianity is mentioned or a cross figured, the house is razed to the ground and its inhabitants are doomed to death. Such are the accounts given by the Japanese resident at Batavia. Hence it is scarcely credible that the Christian religion should make such rapid progress there, and that even the Emperor himself should be disposed to embrace it, as the Romish missionaries have too hastily or boastingly asserted in their reports transmitted to Europe by way of China.

CHAPTER VI.

STATE OF THE CHRISTIAN CONGREGATIONS IN THE CHINESE EMPIRE—DISSENSIONS AMONG THE MISSIONARIES.

BETTER hopes dawned in China. The moral culture of the inhabitants of that immense empire is too far advanced not to favour a more enlightened faith, which has already begun to take root amid the incessant popular fermentations, civil and religious. Shackling and paralyzing as the ceremonial enforced in the civil relations of the Chinese may be, and oppressively as authority may be exercised from the throne downward; the empire is of too vast extent, the population of about one hundred and fifty millions of souls—according to the statements of Staunton and Barrow, three hundred and thirty-three millions—too large; the inhabitants composed of too many different nations—Chinese, Mongols, Tartars, Indian Lolos, and savage Miaos in the mountains—for the whole to be imbued and held together by the spirit and will of a single individual, the emperor, or of his court. What power would for any length of time bind and control the spirit of all Europe, if this portion of the globe, with its inhabitants, that is to say, with about one hundred and eighty millions of souls, were delivered into the hands of a single ruler?

By the diversity of the religions prevailing or tolerated here, a fermentation of ideas is imperceptibly but powerfully promoted: for, besides the sublime belief in the One God taught by Confutsé, and the Chinese priests, called Lao-Kiuns, we find professors of Lamaism, bonzes and worshippers of Fo, Muhamedans, Jews, who emigrated hither in the first centuries after the destruction of Jerusalem, common pagans, and adorers of the heavenly bodies, and even Jukiaos, or Atheists, who inculcate merely lessons of virtue. At the same time religious fanaticism is not rare; and by means of it, so lately as the year 1815, the Emperor Vantadshin was precipitated from the throne.

Most of the civil commotions which for many years past have agitated and convulsed China originated in religious motives or pretexts. Setting aside the insurrection against the reigning dynasty of the race of the Mantchoo Tartars, (perhaps excited by the descendants of the family of the Mings, dethroned by the invaders in the seventeenth century), others have already broken out or are preparing in all parts. The islands of Formosa and Haynan, and the coasts of Tunkin and Cochin-China, have already shaken off in some measure the imperial authority. In the north, the Pelin-Kin, that is, enemies of foreign religions, are stirring; in the west and south the fanatic Kedufis (religious assassins) as they are styled by the government—men, who sword in hand preached Thian-Thee-Ohé, which signifies literally "Heaven and Earth one!" implying fraternal equality of all men and community of property, and who had in 1804 filled nine provinces with their wild doctrines. In other quarters the "Society of the Three Powers"—Heaven, Earth, and Man—carries on its seditious practices, in which, under pretence of protecting innocence and avenging injustice, it puts to death even persons invested with magisterial authority.

If the Christian religion has not made greater progress among the people of China, where it has now been preached for some centuries, the chief fault has lain in the conduct of the missionaries, or in the spirit, not of the Christian religion, but of that religion which they taught. So far back as the middle of the sixteenth century, Francis Xavier, the apostle of Hindoostan, carried thither disciples of Loyola, among whom Matteo Ricci secured the favour of the then reigning emperor by his own mathematical acquirements and those of his colleagues, to such a degree that the Christians were allowed the free exercise of their religion. Soon afterwards, at the commencement of the seventeenth century, Dominicans, Franciscans, and Capuchins, came to assist the Jesuits in the work of conversion.

It is well known how the members of the different monastic orders of Christendom transplanted their jealousy and enmity from Europe to the soil of China, and thus injured each other and the sacred cause in which they

were engaged. Because the more prudent Jesuits felt no scruple to call the true God *Thien* and *Chang-ti*, and permitted their converts to reverence the wise Confutsé as the other Chinese did, the Dominicans and Franciscans inveighed bitterly against them as perverters of their holy religion. The dispute was carried on many years with great asperity before the papal chair at Rome, and more than one legate went to China to investigate the matter on the spot. The victory which the disciples of Ignatius could not gain over their adversaries at Rome they achieved, however, by their influence at the court of China. The papal legate *à latere*, Charles Thomas de Tournon, had to endure a confinement of four years in the house of the bishop of Macao, a Jesuit; nay, the terrible bull of Pope Clement XI. *Ex illa die*, (dated the 19th of March, 1715,) proved impotent when hurled against the majesty of the Chinese Jesuits; and Mazabarba, the new papal ambassador to the emperor, had reason to rejoice that Kam-Hi chose merely to divert himself on the subject of the pope, his bull, and his religion, and to believe that the bull was directed solely against the superstition of vulgar Europeans, and not against the sublime and venerable doctrines of the people of the celestial empire.

When, after the death of the tolerant Kam-Hi, the propagation of Christianity was prohibited and its profession persecuted, the hostility between the monks and different orders ceased not either in dungeons or places of exile; and the milder sway of that wise monarch, Kien-Long, only afforded a new scope for theological dissensions. This quarrel of above a hundred years standing, about Chinese customs and names, contributed not a little to render the missionaries contemptible or odious; hence, too, at a later period, the new persecutions directed against them and all Christians in China might be considered as in some degree the result of this disharmony, and of the complaints mutually preferred by them to the mandarins and to the throne itself.

Christianity has, nevertheless, become widely diffused in the provinces of China, and has continued vigorous in spite of all severities. At the death of Kam-Hi, the Jesuits, whom the bull launched for their annihilation by Gan-

ganelli, left unannihilated in China, had thirty missionaries in the capital itself, and in four Christian churches there about three hundred children and four thousand adults were annually baptized. In the provinces of Kiankieu, Koeitschu, Yunnan, and Suntcheu, there were large Christian congregations, convents, churches, and other religious foundations. The bishop of Cartoria not long since stated the number of adults baptized in one year, in the province of Fokien, at 1677, and that of children at 10,384.

Much reliance, however, cannot be placed on these and other accounts, because we have been accustomed for more than a century to receive much too exaggerated and bombastic reports from the missionaries. We know still less respecting the real spirit of the professors of Jesus in China, than of their actual number. Be it, nevertheless, what it may, it cannot at any rate be other than respectable, since it has often been capable of imparting the most admirable courage and fortitude under the sufferings of martyrdom, during repeated persecutions: for thousands cheerfully died the death of confessors, and thousands more sacrificed property, country, and temporal prosperity, to their faith. These sacrifices are not made but for such convictions as kindle a divine flame in the soul.

The measures adopted by the government for eradicating these lofty convictions, exile, imprisonment, and death, are not likely to accomplish, but rather to frustrate their object. Ridicule is a much more dangerous weapon when it is dexterously employed: recourse was had to this also in China, and even by the government. The Catholic missionaries furnished ample scope for it in many of the legends of their saints; and the miracles which they related, of St. Ursula for example, were held forth, even in imperial edicts, to the sound understanding of the Chinese as evidences of the folly of Europeans.

The ordinance against the Christians, dated the 30th of January, 1815, is still in force. "How dare the Europeans"—such is the language of this document—"presume to mislead the people of our empire with their silly tales? Without our permission they introduce priests and other persons, who propagate their doctrines in all the provinces contrary to our express laws. From this

time forward the leaders of such a band of seducers shall be executed; whoever spreads the religion of the Europeans, without giving cause for public scandal, shall be imprisoned; and whoever embraces that religion shall, unless he renounce it, be banished to He-Lan-Keang. Tartars in this predicament shall forfeit their pay. Those Europeans at present resident at Pekin, who are mathematicians, and follow no other profession, are permitted to pursue it. All others shall be sent to Canton, to be despatched to Europe by the first opportunity."

From this mandate it is obvious that it was principally directed against the missionaries from Europe. In regard to the natives, it left sufficient scope, either for indulgence or severity, to the discretion of the viceroys of the provinces: hence, it was liable to be executed in a very unequal manner in the different parts of the empire.

The chief seat of the French mission, to which belong about sixty thousand Christians, is in the province of Si-Tchuen. At the head of it was Gabriel Dufresse, vicar-apostolic, who, having returned from banishment to which he had been condemned, was executed, and his head placed upon the gallows. Several Christians who manifested most zeal upon the occasion, shared his fate. The Europeans who were sent to Canton of course described these proceedings as "a furious persecution throughout the whole empire." They related that in 1817 still greater severity began to be shown in Pekin, that upwards of four hundred Catholics had been apprehended and put to the torture, and the like. According to subsequent accounts received at Rome, however, the persecution, as it was termed, was by no means general or violent; the missionaries in Fokien and Kankieu had not been molested; and the emperor had repealed, in favour of the Jesuits, the edicts previously issued against them and the other Christians. In the spring of 1817, twelve Jesuits of the recently restored order were sent from Rome to China, and in Pulo Penang, or Prince of Wales's Island, has recently been established a college, in which about twenty students are qualifying themselves for the propagation of the papal religion in that empire.

We, nevertheless, know positively from Krusenstern's

work, that the European missionaries at Canton are vigilantly watched, and not admitted into the interior of the empire. The protestant missionaries sent in 1807 to Canton, by the London Missionary Society, were in the same predicament. These were the Rev. Dr. William Milne and the Rev. Dr. Robert Morrison. To the former, who was afterwards stationed at Malacca, where he died in 1822, we are indebted for a highly interesting "Retrospect of the First Ten years of the Mission to China," a volume, the historical merit of which is perhaps its least recommendation. Nearly fourteen years have elapsed since the completion of Dr. Morrison's Chinese version of the New Testament, several editions of which have been printed, and he has executed jointly with Dr. Milne a version of the Old Testament in the same language. By means of his Chinese and English Dictionary, in five quarto volumes, executed under the patronage, and printed at the sole expense of the East India Company, and the Chinese Grammar compiled by him, Dr. Morrison has furnished English students of the Chinese with highly valuable facilities for attaining a knowledge of that very difficult language, and at the same time contributed to open more widely the door of access to the stores of Chinese literature and philosophy. But his labours in this department are more particularly important, as they supply the Christian missionary with the means of attaining with accuracy, and as far as possible with ease, the language of a people who compose almost a fourth part of the entire whole population of the globe.

The philological labours of Dr. Morrison have also contributed to prepare the way for the future dissemination of European learning and science, through the medium of the English language, among the natives of China. The introduction of these into the empire, as objects of study in the first place to the more learned, and gradually of education to others, would naturally tend to loosen the fetters of superstition and prejudice; to substitute for a contempt perhaps more feigned than real a degree of respect for the inhabitants of Europe, and thus at length to procure a more candid attention, on the part of the more inquisitive Chinese at least, to the evidences and doctrines of Christianity.

It was the contemplation of these reciprocal advantages, in connexion with missionary undertakings in the East, which led to the foundation of the Anglo-Chinese College at Malacca, an institution which was not only projected by Dr. Morrison, but to which he contributed an original donation of one thousand pounds, and subsequently for its annual support.

In this institution, by its local situation sufficiently removed from the interference of the Chinese authorities, and yet admitting of an easy and extensive communication with that portion of the Chinese population which is scattered over the islands of the Indian Archipelago, and occasionally even with those of the Chinese continent itself, are collected together all the requisites for enabling the Christian missionary speedily to acquire a knowledge of the language, literature, and philosophy of China, as well as becoming familiarly acquainted with the Chinese version of the Scriptures, by which means he may be qualified to go forth and preach the Gospel among the numerous Chinese of the Archipelago; whence it is hoped that at no distant period native teachers will pass over to the continent of China, to teach their idolatrous countrymen the knowledge of that religion by which they themselves shall have been previously made wise unto salvation.

In connexion with this object a missionary establishment was formed in 1815 at Malacca, on the recommendation of Dr. Morrison; and it has eminently promoted the views of the Missionary Society in reference to China, particularly in respect to the translation, printing, and extensive circulation, of the Chinese version of the Scriptures and other religious publications, and to the direct instruction given to the Chinese at that settlement. In 1823, however, agreeably to an earnest desire expressed by the late Sir Stamford Raffles, then governor of Singapore, it was resolved to remove the college at Malacca, and to unite it with a Malayan college to be founded at Singapore, a small island at the southern extremity of the peninsula of Malacca, containing about twelve thousand inhabitants, one third of whom are Chinese. The languages embraced by this institution are the Chinese, Malayan, Siamese, Bugguese, Arabic, and

the language of the island of Bali—languages spoken by a population of at least three hundred millions.

From the report of the London Missionary Society for 1827, it would appear that this resolution has not yet been carried into effect, and that the college is still at Malacca. From the same source we learn that the number of students in this institution, in June, 1826, was twenty-eight; but among these were no more than two Chinese. There were, however, at the same date, at Malacca, seven Chinese schools, containing about two hundred and fifty boys.

In the present circumstances of China, the public preaching of the Gospel in any one spot of the empire is totally impracticable. All, therefore, that can yet be done is to disseminate the Scriptures and other religious publications, together with such useful knowledge, either literary or scientific, as shall be adapted to enlighten, expand, and liberalize the mind. It is almost exclusively through the medium of books that missionaries can address themselves to the myriads who people this immense country; and that method of introducing Christianity among them has been for some years in extensive operation. Prior to 1822, upwards of one hundred thousand copies of various publications in Chinese, including portions of the Scriptures, had been dispersed by the agents of the London Missionary Society alone, partly among the Chinese settlers in Malacca and Penang, and in various islands in the Malayan Archipelago, and partly among the navigators and others on board Chinese trading vessels, by which means they have obtained circulation in the very heart of the empire.

At present, however, the general circulation of the Bible in China itself is almost out of the question, as the government has, from fear of conspiracies, prohibited not only all religious meetings, but also the books of the Catholic church, in order to check that religious fanaticism to which the common people manifest a stronger disposition than ever.

The Catholic missionaries in China will, no doubt, throw not less impediments in the way of the Protestant, than the mandarines and the court itself could do: for both carry with them their prejudices and religious enmi-

ties from Europe to Asia. In the eyes of the Capuchins and Dominicans a Protestant Chinese would be no better than a pagan; and on the other hand the Protestant missionary could not see the Catholic Chinese kneeling before the images of saints without profound pity. Both parties will anathematize each other, as missionaries in other countries have done, and thus render Christianity itself still more contemptible to the better educated Chinese.

This melancholy spectacle, which has been but too frequently exhibited in other quarters of the globe as well as Europe—witness the missionary reports of Catholics and Protestants—demonstrates how far the generality of the European clergy of all communions have been from seizing the spirit of Jesus Christ.

CHAPTER VII.

SURVEY OF TUNKIN, COCHIN-CHINA, AND THE BIRMAN EMPIRE—THE PALEE LANGUAGE.

To the south of China, separated from it by immense deserts and rugged mountains, lies the extensive empire of Tunkin, intersected by ranges of hills and fertile valleys. The inhabitants of this country, about twenty millions in number, of Mongol extraction, have mild manners and intelligent minds, and are nearly on a level with the Chinese in regard to the arts and sciences. They seem to have derived their religious notions from the nations dwelling at a remote period in the countries contiguous to the Ganges. They adore a Supreme Being, and pay still greater reverence to the tutelar spirits of their families and villages in numberless little temples. We are assured that, in the interior of the mountains, the evil spirit alone is propitiated with sacrifices; probably for the same reason that many European Christians abstain from vice rather for fear of the devil than out of love to God.

So early as the seventeenth century, the Jesuits, Baldinotti, Marquez, and Alexander de Rhodez, came to these parts to preach the crucified Jesus. The boasts made by them and their successors of the efficacy of their labours among the heathen, that in a short time they had two hundred handsome churches in the four provinces of the kingdom, and had baptized eighty thousand Tunkinese within two years (1645 and 1646,) seem to have belonged to those exaggerations which the Jesuits are fond of employing, either to enhance the fame of their Order in Europe, or to inspire others of their fraternity with courage to follow them. It is not improbable, however, that they excited a sensation, and perhaps disturbances of the peace, in Tunkin, by their zeal for the conversion of the people; for, in 1721, they were all expelled the country, and many of the converts, especially the more opulent, were plundered and even punished with death. The Portuguese sent hither fresh missionaries from Macao; but these were obliged to keep their real object a profound secret. Though wars and civil commotions obstructed the execution of the laws, still those laws themselves were not wholly forgotten; for, in 1775, two Dominicans, convicted of making converts, were publicly executed.

The seed of Christianity had meanwhile struck root in these valleys of eastern Asia; and frequently as the converts were exposed to public contempt, to the extortions of viceroys, or to the rapacity of the populace, still they persevered in propagating their nobler convictions. According to the reports of the Romish missionaries, the Emperor of Tunkin, named Dsha-Loang, is more tolerant and gracious. He has repealed the old law of persecution, allowed the Catholic bishop de la Barbette to erect several convents for pious professors of the Cross, and granted to the Christians the unmolested exercise of their religion. In 1807 the number of these, under four bishops, amounted to 307,000 souls; at least this was the number stated by a missionary, who had resided in these countries eighteen years, to M. de St. Croix, a French traveller who visited the coast and the port of Turon.

The territory of Cochin-China, a prolongation of the

east coast of Farther India, adjoins Tunkin. Here too attempts were made, during upwards of a century and a half, to convert the people, who seem to be more or less connected with their neighbours by language, manners, and religious opinions. In this country as in Tunkin and China, the missionaries first introduced themselves as mathematicians to the grandees and at court. As such they enjoyed protection and respect; they were invested with offices under the government, and by means of these the Jesuits contrived to acquire great influence. In 1741, Father Siegbert even obtained the honour of being appointed chief dog-keeper to his imperial majesty of Cochin-China.

The Roman Catholic religion had made a prosperous commencement in Cochin-China, when, in the year 1751, all the European missionaries were expelled the country, and the churches demolished by command of the court. This calamity was chiefly occasioned by the folly of the missionaries themselves; for the Jesuits, Franciscans, and Dominicans continued to cherish here their European jealousy for each other; and the disputes about Jansenism were prosecuted as loudly at Bak-Kingh and Cachao, in Cochin-China, as in Paris and Rome. Each of the Orders was solicitous to acquire an ascendancy over the rest. Several deputies, indeed, were sent from Europe to restore peace; the empire was divided into districts; one was assigned to the Jesuits, another to the Franciscans, and the French missionaries were placed between them: but this arrangement was ineffectual. The decrees of the popes themselves proved unavailing at such a distance, where the perverse and subtle Jesuits contrived to evade the ordinances of his Holiness. These quarrels terminated, as we have already observed, in the expulsion of all the missionaries.

Since the year 1774, they have indeed been again admitted into the country, and more indulgence has been shown to the Christians, who had till then been persecuted on account of their faith: but still the present state of Christianity in Cochin-China is enveloped in profound obscurity. We only know from the particulars given by the old missionary at Turon to M. de St. Croix that, for

want of adequate resources for the maintenance of seminaries, the number of the clergy was rapidly decreasing, while that of the Catholic Christians in the country amounted to six hundred thousand.

Indeed, when we peruse the numerous controversies, charges, and vindications published about the middle of the eighteenth century respecting the missions in Cochin-China—when we consider, on the other hand, the calm solicitude of the good-natured Tunkinese to acquire the most important kind of knowledge, and on the other the unworthy, nay, disgraceful conduct of Christian priests—we are doubtful whether a conscientious paganism is not far preferable to such vicious Christianity. When, in 1738, the Congregation for Propagating the Faith at Rome sent bishop de la Beaume as Pater Visitator to Cochin-China, the Jesuits involved him in the keenest vexations, and played a hundred malicious tricks to disgust him with the mission. Some of them enticed from him his cook, and others the medical attendant whom he had brought with him to take care of his health. Such was the effect of these and other mortifications that he fell ill; and they then carried the joke so far as to send a whole pack of yelping hounds to be turned loose in his house, the messenger who brought them alleging, that they were a present from the emperor, who had appointed the Pater Visitator to be keeper of his dogs. Poor old de la Beaume actually died broken-hearted in consequence of this treatment.

Farther India runs out southward into a narrow peninsula, covered with mountains, morasses, and interminable forests, upwards of thirty thousand square miles in extent. This is Malacca, the original abode of the subtle and cruel Malays, whose race and language have spread themselves over all the Asiatic islands to the east coast of Africa and the west coast of America, and in the Australian ocean as far as the Sandwich Islands. They dwell in the interior of the country in unconquerable independence, under various chiefs—poor, content, and arrogant. Their religious notions are as rude as their manners. It is said, that in their immense forests they still sacrifice human victims. Malacca, the most important town of

the Malays, is the chief mart for the traffic of the whole peninsula.

This country too was early visited by Catholic priests, who came hither with the Portuguese traders in the sixteenth century to proclaim the kingdom of God; but they confined their preaching to the coasts. That their labour was not absolutely thrown away is proved by the existence of a bishop at Malacca, whose diocess, however, is not extensive, nor is his dignity secure. The Dutch cared more about pepper, tin, and ivory, than about the conversion of the Malays. After the Dutch possessions had been reduced by the British arms, in the wars with Napoleon, the London Missionary Society sent messengers of salvation to Malacca to enlighten the Malays.

Since Major Symes gave to the world his account of the embassy on which he was sent in 1795 by the governor-general of India to the kingdom of Ava, new light has been diffused over the empires, countries, and nations, which occupy the west coast of Farther India, and the greatest part of this extensive peninsula. It was not till then that we again received tidings of the Golden Land of ancient Ptolemy—the Arracan, Siam, Ava, and Pegu of the Portuguese, of which nothing had been heard since their voyages for discovery and commerce to the regions beyond the Ganges; or of the extensive empire of the Birmans, founded about the middle of the eighteenth century by the able and enterprising Alompra, who raised himself from the rank of a common huntsman to the imperial throne of Immerapoorah, and to the despotic sovereignty over Ava, Pegu, Arracan, Meklay, and West Siam; and of the high degree of civilization of those nations; of their large flourishing cities; their magnificent palaces, temples, and convents; their gentle manners, their treasures, their libraries, and their ancient laws and usages. China and Japan have not arrived at a higher pitch of culture, but the Birmans are less jealous and reserved. Even their females are allowed the liberty of social intercourse, as among European nations. Their laws, as Symes assures us, are wise and full of sound morality. Their police is superior to that of many countries in Europe. Neither confined by the prejudices of castes and

nobility to hereditary occupations, nor cut off by religious ordinances from intercourse with foreigners, the Birmans are naturally hospitable and courteous, even to strangers, and more disposed to manly frankness than courtier-like dissimulation. Knowledge is so widely diffused in this country, that you scarcely meet with an artizan or even an individual of the lowest class of the people who cannot read or write—which is more than can be said of many a country in Europe which prides itself on its civilization.

Neighbours of the lofty Tibet and the Bramins on the Ganges, the Birmans have in their religious notions much that is akin to those of the people on whom they border; nay, they have the same fundamental tenets of that faith which, more widely extended than the Christian or even the Muhamedan religion, and far more ancient than either, predominates in the whole of southern and eastern Asia, in the mountains of Tibet as in Tunkin and Cochin-China, in Ceylon as in Japan and China.

Here prevail the adoration of a Supreme Being, the reverence of an incarnate God, or divine Messiah, who is worshipped in numberless temples by the Birmans under the name and image of Gaudma and Buddha, and is called by the Siamese Somono-Codom, and likewise Budh or Po, the Chinese Foh. Here too we meet with the doctrine of the transmigration of souls, of the punishment or happiness of spirits at the conclusion of their pilgrimage, of the clemency and mercy of God, which, as being his first attributes, ought also to be the first virtues of men. Here we again discover the similarity of religious notions and ceremonies to those of the Christians which we found in Tibet. Here too Gaudma is the Son of God, born of a virgin; here too we hear of purgatory; here too we see convents for persons of both sexes, rosaries, religious processions, shaven and barefoot monks, who daily sing in chorus, and take vows of poverty and celibacy; here too auricular confession and the remission of sins are introduced.

If many of these doctrines and customs of perhaps the most ancient religion of Asia were not subsequently transferred by Oriental Christians to the Catholic church, we cannot but be astonished at the resemblance of the Catho-

lic church, its tenets, and ceremonies—which, however, were not adopted till several centuries after the birth of Christ—with those of Hindoostan, Tibet, Japan, Corea, China, Siam, Ava, Pegu, Ceylon, &c. For, since a clearer light has been thrown on ancient Asia, no one would suppose that all these things could be faint and distorted traces of the extinct Nestorian Christianity.

As the language of the sacred writings of the Hindoos, Tibetians, and Japanese, differs from that of common life, so also does that of the Birmans. Among the latter, the Palee is the ancient and sacred language of the votaries of Buddha or Gaudma, and it is employed by the Birmans for religious purposes, as the Sanscrit by the Bramins, the Arabic by the Muhamedans, and the Latin by the Roman Catholic Christian. Those who have studied the oriental languages consider the Palee as being in all probability the eldest daughter of the Sanscrit. We know, however, that in the Sanscrit books Palee signifies a shepherd, and that the most ancient inhabitants of Hindoostan were called Palees—an appellation which cannot but remind us of the Palibothra of Pliny and Mela, that once renowned city of Indian antiquity, no traces of which are now extant.

The learned Hager connects with this appellation still grander recollections. It is possible that from these Palees, the Aborigines of Asia, Palstan (Palestine) derived its name. From this quarter it was that the conquering shepherds, the shepherd kings, the Hyksos, penetrated into Egypt. Bruce in his "Travels in Abyssinia," informs us that the shepherds of that country are still to this day called Balus. The Roman goddess, Pales, in whose honour the Palilia were celebrated, was the goddess of shepherds. This was scarcely an invention of Rome. It is well known that there are many words in the Sanscrit which have precisely the same signification as in Latin; and that the Slavonian language has a striking affinity with the Latin, and many words in common with the Sanscrit.

Saka, the Schaka of the Tibetians and Japanese, received divine honours from the Babylonians of old. Now Sakiah, in Chaldean or Assyrian, signifies a prophet.

That he, or Buddha, the founder of the religion of Southern Asia, was the son of a virgin, was known to St. Jerome (*Adversus Jovinianum*, *l.* 5). Gaudama (Sommono-Codom) as the Birmans call Buddha, means in Phœnician, Syrian, and Chaldee, according to Hager's explanation, the Ancient, the First, the Antecedent.

The Shamans of the Lama religion among the Mongols and Calmucks, the Shammers or Shemmers of Tibet, whom I have already had occasion to mention, the Shemuen of the Chinese, are all fanatical penitents, anchorites and devotees, engaged exclusively with heavenly things. Such too were the Gymnosophists, the Samanæans of antiquity, who were known to Cicero and Plutarch, and of whom Pliny says: *Per sæculorum millia, incredibile dictu, gens æterna*—an eternal people, who have already existed for thousands of years.

As all languages, both dead and living, point by their affinity to one general mother, from which all, or at any rate most of them, have probably sprung; so all religions point, in their notions, images, and ceremonies, to the ideas and usages of an extinct aboriginal nation. But to return to the delineation of the present state of Christianity among the Birmans.

When the bold commercial spirit of the Portuguese in the sixteenth century conducted their fleets to the coasts of Siam and Pegu, they established with their first settlements institutions for the conversion of the heathen. The Christian friars and priests of those days were astonished, as they well might be, to find there, among the reputed heathen, monks by whom they were themselves surpassed in many virtues. The convents of the Birmans were and still continue to be temples of hospitality for the stranger and the unfortunate. Priests and novices, beneficent to men, compassionate towards brutes, none of which they slaughter for food, preaching the love of one's neighbour as the highest virtue, are not burdensome, like the European mendicant friars, by collecting alms, or making others labour in their stead. They cultivate with their own hands the land allotted for their support, and have a surplus to bestow in charity.

The arms of the Portuguese proved serviceable to the

Birmans in their wars with Pegu, and caused the name of the brave Christians to be respected in the country. The missionaries, therefore, proclaimed the Gospel of the western world, without fear and with success; but when subsequently the greatness of Portugal declined, and her possessions were reduced by the Dutch, the Christian settlers dwindled both in number and consequence. They would probably have become extinct, had not France, during the reign of Louis XIV., made fresh attempts to propagate the doctrine of the Romish Church in Siam. By the year 1720, however, the French missionaries were in deplorable circumstances. Above Siam, on the left bank of the river Maygna, they had a bishop, together with a church and school for new converts. The latter, mostly the dregs of the people, generally came in the greatest numbers to the Christian schools when the harvest had failed, and disappeared again with the dearth of provisions.

The missions of the Christians in Pegu and Ava fared in nearly the same manner. There are still to be seen the melancholy relics of Portuguese institutions, which the Congregation for the Propagation of the Faith at Rome had with commendable attention maintained during the eighteenth century. In the latter half of that century, Percotto, the missionary, rendered good service to the sacred cause by the assiduous labours of twenty years. He was succeeded by Vicenzo San Germano, an Italian, sent by the Propaganda, a pious, intelligent, and truly respectable man. He was living in 1795 not far from Rangoon, one of the principal sea-ports of Pegu. His congregation consisted, according to Major Symes, who himself conversed with him, of descendants of the Portuguese, who, though still numerous, were in general in very needy circumstances. They had, nevertheless, built a handsome church, and purchased for their spiritualpastor a plot of ground, on which he had a commodious habitation and a garden. He subsisted on the voluntary contributions of his flock, for which he performed divine service twice a day, and instructed the children in the doctrines of the Romish Church.

Since England formed a closer connexion with the

Birmans for the sake of their commerce, the London Missionary Societies have had an eye to the diffusion of the religion of Jesus in these countries. The American Baptist Missionary Society likewise chose Rangoon for the main point of their pious undertaking. The town, consisting of about five thousand houses, peopled by thirty thousand inhabitants, and which, since its destruction by fire in 1807, has risen more beautiful from its ashes, is conveniently situated near the sea on the river Irawaddy, which for length may be compared with the Ganges. Hither Messrs. Judson and Felix Carey, the latter a physician, were sent as the first Protestant missionaries, in 1807, by the American Baptist Society. They commenced their labours by translating the Sacred Scriptures into Birman, and into the languages of Pegu and Siam. The emperor subsequently (in 1813) granted them permission to establish a press at Ava for printing their Bibles. Carey repaired thither, and the emperor appointed him his own physician, and employed him to inoculate his children with the cow-pox.

In 1817 there were no Europeans at Rangoon, excepting the missionaries and a French family. It appears that on the commencement of the recent hostilities with the English, the former were put under confinement and treated with the utmost severity by command of the golden-footed monarch, as the sovereign of the Birman empire is denominated. The events of that war have served to make us better acquainted with the people of this part of India, and also to show that there was some exaggeration in the accounts previously given concerning them. Be this as it may, the peace concluded in January, 1826, by which the King of Ava ceded to the East India Company the provinces of Arracan and some others, including the whole of the Western sea-coast of the empire, from the frontier of the British province of Chittagong to the island of Salangar and the peninsula of Malacca, for an extent of nine hundred miles, seems to have opened an entrance for Christianity into this part of India.

Amherst, the present head-quarters of the American missionaries, is a new town formed by the British near the mouth of the river Martaban, and the seat of the

British Government in Birmah. They have now free access to the people without fear, and may employ all the means of instruction within their reach ; they may preach and establish schools in which the principles of Christianity can be taught ; and the natives may also inquire, read the Scriptures, hear the Gospel and embrace it without being subject as heretofore to penalty and oppression. Every advantage will no doubt be taken of this favourable change, and from the last report of the British and Foreign Bible Society we learn that in August, 1826, types had arrived from England at Colombo, in Ceylon, for the purpose of printing the New Testament in the Palee which is the written language of the Birman empire.

Previously to the war, a Baptist missionary had been stationed in the British Province of Chittagong, on the frontiers of the Birman empire, among the Mugs, who were originally refugees from the neighbouring province of Arracan. The congregation thus collected was dispersed by the events of the war ; but since the restoration of peace and the cession of Arracan to the British, these poor people have returned thither in a body, with their pastor at their head. Thus has a new and easy access been obtained in a most unexpected manner into the Birman empire ; and, from the relative position of this country to China, it is not improbable that the extensive frontier of that vast and populous region may ere long be laid open to the Gospel.

CHAPTER VIII.

SURVEY OF HINDOOSTAN—FORMER NARROW-MINDED POLICY OF THE EAST INDIA COMPANY IN REGARD TO MISSIONS—SCHWARTZ, THE MISSIONARY—STATE OF THE PROTESTANT AND CATHOLIC MISSIONS—THE SYRIAN CHRISTIANS.

EXCEPTING those countries of Asia which are subject to the Russian and Turkish sceptre, there is no region in that part of the globe which contains so many Christian inhabitants as India on this side of the Ganges; nor any in which the propagation of Christianity is carried on at a greater expense. Immense primitive forests, now belonging by purchase to the English, separate Bengal from the Birman empire.

Hindoostan, endowed beyond all other countries with natural beauty and riches, in Asia called the garden of God, of which, as the proverb says, the Arab dreams when he chews opium, was as highly celebrated in the remotest antiquity for the treasures of its cotton, pearls, and precious stones, as it is at the present day. The course pursued by the commodities of India to other countries gave existence to large cities and prosperity to the most distant empires. While the caravans from India continued to travel along the Tigris and Euphrates, Babylon flourished; in Egypt, Memphis, and Thebes; then Palmyra, or Tadmor, in the Syrian deserts, and Tyre; afterwards Alexandria, Bagdad, Samarcand, Venice, Amsterdam, London. What nation soever possessed the commerce of India, was the most wealthy and the most powerful; and that which lost it sank into insignificance.

India is at this day the main pillar of British greatness. Cut off Hindoostan and England will decline, as Portugal and Holland have declined. Hindoostan, with an area of above a million square miles and a population of one hundred and twenty millions of souls, is now nearly one half of it a British province.

There is scarcely any part of the world in which the

superiority of European culture and civilization is more strikingly displayed than in this. A vast country, one of the richest on the face of the earth, as well by the industry of its inhabitants as by the exhaustless bounty of Nature—a country full of valiant tribes, which, accustomed to independence, never hesitated to sacrifice their lives for it, and which ages since were strong by religious ideas and civil institutions, by the arts and antique science—this country is now dependent on a nation not half so numerous as its inhabitants, dwelling in a northern island in a remote quarter of the globe, at a distance of more than five thousand miles! Scarcely forty-six thousand Europeans live among sixty millions of natives and keep them in awe. Not more than twenty thousand of these Europeans are soldiers, who, being too few in number for such extensive possessions, have associated with themselves one hundred and forty-four thousand natives to defend their conquests as well against the inhabitants themselves as against the contiguous independent states. Even the civil administration of the country is carried on by about three thousand European officers, who have under them about twelve thousand natives. And yet the vast machine works with the utmost security, regularity, and quiet, without stoppage, without disturbance, without complaint.

This is not the proper place for calculating the tons of gold which Britain derives from the commerce of India, and by means of which rather than by her fleets and armies she holds the ascendancy in her own quarter of the globe, and can involve it in the flames of war or pacify it at pleasure. The friend of mankind is more deeply interested by the efforts of the English to diffuse European knowledge, science, and civilization, among the Hindoos under their sway. To their honour be it also remarked, that they strive assiduously to multiply and improve the schools of the natives. The College of Calcutta is one of the most admirable institutions in which youths destined for official situations receive a suitable education. To their honour be it further observed that the conquerors, though unable suddenly to illuminate with the light of Christianity the confused religious notions which the Hin-

doos have inherited from remote antiquity, are yet earnestly bent on diminishing the effects of many of those notions. For, as the women of the two highest Hindoo castes were accustomed, in the days of Alexander and Cicero, and assuredly at a much earlier period, to burn themselves of their own accord, with all their valuables, at the death of their husbands, they still continue the practice in our times. Widows of the inferior castes submit to be buried alive. During the summer of 1812, more than one hundred widows of deceased Bramins ascended the funeral pile and were consumed together with the bodies of their husbands; and it is calculated that in the ten years from 1815 to 1824 inclusive, the total number of females who thus sacrificed themselves amounted to 5997 in Bengal, and in the whole of British India to 6632.

The original copy of the ancient law prescribes that the pile shall be set on fire before the arrival of the widow, that she may have her free choice till the very last moment. In 1818 the English authorities insisted on the literal fulfilment of this ordinance in the philanthropic hope of saving the lives of two young and lovely widows. It was expected that what the most urgent entreaties failed to accomplish might be effected by the natural horror which the sight of the flames would produce. All was to no purpose. The self-devoted victims, after conjuring the assembled concourse of people never more to obstruct affectionate wives in a similar manner in the performance of a sacred duty, leaped into the flaming pile and perished.

The Marquis Wellesley, while governor-general of India, laboured, but to no purpose, to check the horrid practice. His efforts, however, succeeded in 1802 in putting a stop to the sacrifice of children to the idol at Juggernaut, in consequence of vows made by the parents. Infants were formerly exposed or thrown to the crocodiles and sharks in the Ganges or the Lake of Jilka. In like manner, Colonel Walker of the Company's service found means, in 1812, to prevail on some independent tribes of the peninsula of Guzerat to abolish almost entirely the legal murder of the female infants of people of the higher classes. In the year 1804 alone, the number of the un-

fortunate infants thus disposed of in those districts was estimated at about seven thousand!

Though these as well as other barbarities and degradations may be in a great measure the effects of ancient prejudices or vices in social order, still it is the religious notions of these people that in general produce and maintain their prejudices and manners, as well as their civil institutions. Thus the four principal castes of the Hindoos, with their eighty-four subdivisions, have sprung solely from their most ancient religious notions; or what is yet more probable, this fruit of the most execrable tyranny was sanctioned and perpetuated by religion. Hence millions of the ablest and most useful persons, because they belong to the lowest castes, are doomed on account of their birth to scorn and degradation as long as they live.

Unless the nation be enlightened by a more humane, or rather a more divine religion, any real exaltation of its character is out of the question. Hence it has remained for thousands of years between the Indus and the Ganges confined within the narrow circle of its notions, customs, and way of life. As it was found by Alexander of Macedon more than two thousand years ago, as it is described by Diodorus Siculus and Arrian, so we still see it clinging to ancient usages, fettered, nay, petrified as it were by the system of castes. It remains a visible relic of long bygone ages, attesting their existence, like the pyramids of Egypt amidst the other works of human hands.

Hence the efforts that are now making for the diffusion of the doctrines of Christianity among the Hindoos, are of more importance in their results for the history of the world, than all the plans of conquest and legislative measures of the East India Company: for the ideas revealed to mankind through Jesus will infuse new life in that delicious climate, and as it were create a new world.

For some centuries past attempts have been made to introduce Christianity among the Indians; but they were attended with little success. There was never any want indeed of inspired men, who would gladly have prosecuted the work commenced by their predecessors. It was not the indocility of the Hindoos, neither was it the long series of wars carried on in the country, but the selfish mer

cantile policy of England, reckless of every thing but money, that proved the principal obstruction to the diffusion of the word of God. The Directors of the East India Company even forbade the propagation of purer religious notions, considering them as not requisite for the consolidation of their authority over their immense possessions, or rather perhaps as dangerous. With the same principles of government, agreeably to which European sovereigns at the present day would fain check the progress of knowledge among their subjects, the Directors of the East India Company cared not for all the abominations and mischiefs arising from Indian prejudices, so long as their Asiatic vassals only performed and paid what they were required to pay and perform. No missionary therefore durst show himself in India without permission, and that permission was very rarely granted. To confirm themselves in the possession of their conquests, they even opened the avenues to the most important offices to Muhamedans and Hindoos in preference to Christians: nay, while with ostentatious tolerance they afforded the greatest facilities for the propagation of the Muhamedan faith, scarcely any care was taken to impress by external appearances the slightest respect for Christianity. The agents of the Society for Propagating the Gospel, which since 1698 has made the diffusion of Christianity in Asia its favourite pursuit, and in our times those of the Catholic Missionary Society, have even been obliged occasionally to seek in the Danish settlements a residence for their missionaries, which was denied them in British India.

The only Protestant mission which received any protection was on the coast of Coromandel, where Lutheran preachers, supported by the London Society for Promoting Christian Knowledge, have been for a century past actively engaged. Such has been the success of their labours, that they have collected around them a congregation of fifteen or twenty thousand Christian Hindoos. On the other hand, when, at a more recent period, other missionaries found their way to India without the Company's permission, through the Danish settlement of Serampore, those who were afterwards despatched to

supply the places of the first on their decease were sent out of the country by order of the Directors. This was the effect of narrow-minded, selfish, mercantile policy—the same which even at the present day would not blush to raise its voice against the abolition of the slave-trade and of slavery. Verily the Attilas and Robespierres are not the only masters who, for the lust of money and dominion, would not stick at the slaughter of their fellow-creatures. There are more petty soul-crushing despots, who, to be themselves the only men, would fain transform the rest of their species into brutes.

With the year 1813, however, when the Directors of the East India Company were obliged to enter into negotiations with the British government and the Parliament for a new lease, if I may so express it, of their Asiatic dominions, a change took place in the situation of India. The benevolent Dr. Claudius Buchanan, who, in his travels through the extensive peninsula on this side of the Ganges, had witnessed the baneful effects of that timid mercantile policy to which I have adverted, had at the same time the courage to expose all its vileness. The Society for the Promotion of Christian Knowledge in London laid the deplorable state of religion and the conduct of the directors in regard to India before the public and before Parliament, and showed what inhuman art and assiduity were employed to deprive about sixty millions of British subjects in that quarter of all opportunity of acquiring a knowledge of the Christian faith. Between the 15th of February and the 12th of June, thirty-six petitions, numerously signed, were presented to both houses on this important subject.

At length it was proposed in Parliament that the British possessions in the East should have in future an independent church establishment, and that it should be placed under the superintendence of a bishop and three archdeacons. On this occasion inveterate prejudice, self-interest, and disguised intolerance, took the alarm and loudly opposed what duty, humanity, piety, and sound reason, alike dictated. The minister, (Lord Castlereagh) however, supported by Wilberforce, Smith, Thornton, and other philanthropists, espoused the sacred cause of Chris-

tianity against Christians and proved victorious. The measure was carried in the lower House by a great majority, and passed through the upper without opposition.

A worthy and pious divine, the Rev. Dr. Thomas Fanshaw Middleton, was selected to be the first bishop of India, and Calcutta was fixed upon for the episcopal see of the British church in the East. That vain apprehension lest the diffusion of Christianity in India might occasion civil disturbances and insurrections, which some already felt or at least strove to excite in England, has since subsided. It was merely the offspring of prejudice, ignorance, or pride; for almost all the ancient sovereign families of the Hindoos are sunk into such complete dependence on the British government, that they feel no disposition to resistance, especially if they are justly dealt with, and not subjected to restraint in matters of religion, which is adverse to the spirit of the doctrine of Christ.

Since that year ten-fold zeal has animated the Protestant institutions for the conversion of Hindoostan, which, before another century has elapsed, cannot fail to produce a total revolution of ideas, a great change of manners, and an absolute renovation in the character of its inhabitants. Admirable as the generous enthusiasm of the British Societies is on the one hand, so touching on the other is the disinterested devotedness of those who bid adieu for ever to their relatives, their country, and European enjoyments, to pass the rest of their lives under great privations among the Hindoos, and like the first disciples of the Saviour to proclaim the love of God, his paternal relation to man, the retribution of eternity, together with the duties of humanity. The activity of the numerous Bible Societies, which provide translations of the sacred records of Christianity in all the languages of Hindoostan, and annually distribute many thousand copies of them, promotes in no small degree the labours of the pious heralds of Christ. Hindoos, Muhamedans, Persians, Chinese, and Catholic Christians, now read the word of God—children read it in the schools—Bramins read it from curiosity; and those sublime truths, expressed in a child-like spirit, which enlighten the reason, solve the profoundest problems of life,

reveal God, eternity and humanity, in admirable connexion, operate quietly yet powerfully on the heart and understanding.

I shall not here advert to the Christian congregations of the British and other Europeans in their cities and fortresses along the coasts of India, or in the interior of the country, nor to their old and numerous churches and schools. These are well known—they are mentioned in every Geography. My purpose is to show, in a rapid sketch, how far the preachers of the Christian faith have penetrated and spread themselves in British India.

One of the oldest British missions is that of Madras. So early as the year 1728, some Lutheran ministers arrived in this populous city, containing upwards of three hundred thousand Malabars, Chinese, Armenians, Hindoos, black Jews, Mubamedans, Europeans, and Mestizes, where they found abundant opportunities of satisfying their pious wishes. Here, as well as in the whole country round, great things have since been accomplished. In this province is the most celebrated place to which the East India Catholics perform pilgrimage, the reputed grave of Thomas, the apostle, at Meliapore; in this province too is Bell's celebrated school for Hindoo children at Egmore; and, besides the ancient Christian congregations established by the Portuguese and the Danes, many new ones have sprung up, as, for instance, those at Sadras and Wœperi, near Madras. The Lutheran missions at Cuddalore are only about ten years younger. Those of Tanjore, commenced since 1766, are now extremely flourishing.

The capital of the kingdom of Madura, dependent on the British, is Tritchinopoli. Here too dwell several thousands of converts belonging to the different Christian churches. It was here, as well as in the kingdom of Tanjore, that the truly eminent servant of God, Frederic Schwartz, a native of Sonnenberg, in the New Mark of Brandenberg, a man imbued with the heroic spirit of the primitive confessors of Christianity, did infinite good by preaching the Gospel for nearly half a century. He was a father to his converts, to his friends, and to his foes. At the head of the latter were the crafty and malignant

Jesuits of Tanjore. In spite of voluntary poverty, still rich for the poor, teaching and doing good were his habitual occupations. Through his means Christianity spread into the heart of the dominions of Hyder Ali, who had a high esteem for the evangelical patriarch ; to his labours was owing the commencement of many Christian congregations ; and through his co-operation arose the numerous provincial schools of the kingdom of Tanjore, which have been productive of such beneficial effects. The European and Hindoo disciples trained by him are still prosecuting the good work in the spirit of their master. Serfodjee, the rajah of Tanjore, caused a monument to be erected for him in the year 1801, in the church at Tanjore, and founded a school in memory of him, at a village not far from his capital, for the maintenance and education of fifty poor Christian children. Such was the affectionate reverence of this Indian prince for the excellent Schwartz. How rarely are such honours paid by European sovereigns to the most meritorious teachers of their subjects !

The whole country around the great city of Calcutta, the capital of Bengal, and the most important commercial city of modern Asia, Canton excepted, is now traversed by Protestant preachers of the Gospel. In these parts there are few villages without Christians, without schools, without Bibles. In Calcutta itself a school-house for eight hundred Hindoo children of both sexes was erected by the missionaries.

In 1822, schools for the education of native females were begun in the same city, and there are now five hundred receiving instruction in reading, writing, and needlework. The sum of 43,000 rupees has been collected for the foundation of a Central School there, 20,000 being contributed by a native rajah, and 13,000 raised by the exertions of the ladies of Calcutta ; and the first stone of the building was laid in May, 1827, by the lady of the governor-general. The foundation of such schools must be regarded as one of the most powerful means of improving the Hindoo character.

The Church Missionary Society alone has now established Missionary stations—1. In the Presidency of Ben

gal; at Calcutta, Burdwan, Buxar, Gorruckpore, Benares, Chunar, Allahabad, Cawnpore, Agra, Merut, and Delhi —2. In the Presidency of Madras; at Madras, Poonamallee, Mayaveram, Palamcottah, Cotym, Allepic, Cochin, Tellicherry, and Nellore—3. In the Presidency of Bombay; at Bombay, and Basseen, in the North Concan —4. In the Island of Ceylon; at Cotta, Candy, Baddagame and Nellore. In these stations there are twenty-eight missionaries who have received ordination

The same Society has a seminary near Madras for training up young men as schoolmasters and assistants in the work of the missions. It is proposed that this institution shall be sufficiently extensive to afford instruction to sixty students, not only in theology, English, and the ancient languages, but also in Tamul, Gentoo, and Sanscrit; and that a fourth part of these students shall be country-born and the rest natives.

At the instance of Bishop Middleton, a college for the education of missionaries, which received the name of Bishop's College, was erected in 1821 at Calcutta. The expense of the building was defrayed out of the donations of the Society for Promoting Christian Knowledge, the Church Missionary Society, and the Society for the Propagation of the Gospel, which contributed £5000 each. The college is the property of the latter, and that Society is responsible for its support, towards which the Church Missionary Society has annually voted the sum of £1000.

The like activity prevails in the Danish town of Serampore, about twelve miles northward of Calcutta, and in its environs. Here English Baptist missionaries, who were not permitted to settle in the possessions of the British East India Company, have been assiduously labouring since 1799, chiefly in translating and printing the Scriptures and religious works in the languages of the East. Here too they have founded a college for the education of native youth, for which a royal charter of incorporation has recently been obtained from his Danish majesty.

In the town of Cutwa, in the district of Jessore, about ninety miles further north than Serampore; at Gumalty, near the town of Gour, two hundred and fifty miles northward of Calcutta; at Balasore, in the vicinity of the tem-

ple of Jaggernaut, on the Gulf of Bengal, in the province of Orissa; at Agra, the ancient, now half desolate metropolis of the great Moguls; at Nagpore, the Mahratta capital of Berar; at Patna, the great city of Bahar, which is said to contain half a million of inhabitants; at Bombay; at Chittagong, on the easternmost frontiers of Bengal, near the Birman forests; at Sirdhana, northward of Delhi, not far from the country of the Seikhs; at Pandua, at the foot of the Chinese mountains; at Allahabad, where the Jumna falls into the sacred Ganges, the celebrated place of resort of Indian pilgrims and devotees—in countries where formerly Europeans were seldom seen, and preachers of the Gospel never, now dwell British missionaries, teaching the people and founding schools.

Not Europeans only, but converted Hindoos, converted Bramins, converted Armenians and Muhamedans, also proclaim the glad tidings of the Gospel. An astonishing emulation prevails, and nowhere is it unproductive. The missionaries teach with zeal and baptize with caution. The number of the baptized would annually be greater, were not the Muhamedans as well as the Hindoos apprehensive of losing, by the public profession of Christianity, the consideration which they enjoy among their own people, and with it the means of subsistence. Hence most of the converts belong to the lower classes, though there are some from the higher Indian castes: nay, it is frequently the case that even schoolmasters who are still pagans teach Hindoo children to read the Bible.

Many of the new converts receive in baptism names not usual elsewhere among Christians, but worthy of imitation, for instance: Abdool-Messeeh, Servant of Messiah; Ignayut Messeeh, Gift of Messiah Nuwazisch Messeeh, Beneficence of Messiah; as three Indian preachers at Agra are actually named; or Taleb Messeeh, Disciple of Messiah; Burrukut Ulla, Blessing of God. It is already in contemplation to found higher academical institutions for training missionaries from among the natives—an undertaking which cannot fail to be crowned with signal success.

How willing and zealous soever a missionary from Europe may be, the moment he sets foot on the soil of India

he has to encounter many unexpected circumstances which tend to shake the firmness of his resolutions. The spare feeble forms of the natives which meet him there in all their squalidness, whose uncovered limbs shock the eye and whose harsh sounding language offends the ear, are the more repulsive from their contrast with the haughty carriage and the more athletic figures of the European settlers, who move about among them like beings of a higher order. If he conquers himself so far as to become their equal, their friend, he has to struggle for years with the acquisition of the language, and still longer with the prejudices of the Europeans against those despised creatures. For even the most philanthropic of the European settlers frequently deem it impossible to conduct the morally crippled Hindoos to Christianity, and hence regard the undertaking as a vain attempt of inexperienced euthusiasm or want of judgment. The common Hindoo, on the other hand, full of cunning and selfishness at the same time servile, cringing, and mistrustful, seems from the effect of the system of castes, entailed for thousands of years upon his race, to be for a long series of generations to come religiously and morally incurable. This is the work of oriental despotism.

Besides the efforts of the English for the conversion of the Hindoos, we must advert to those commenced at the beginning of the eighteenth century on the coast of Coromandel, and the chief point of which was Tranquebar. King Frederic IV. of Denmark, furnished occasion for them by the liberal foundation, in 1706, of a Missionary College at Copenhagen. The first pupil of this institution who went to India was the learned and philanthropic Bartholomew Ziegenbalg. The work begun by him at Tranquebar was prosecuted by others in the same pious spirit, powerfully supported by the celebrated Orphan-House of Halle, and by the London Society for the Promotion of Christian Knowledge. There are now many flourishing congregations along that coast.

All that has hitherto been done for the diffusion of the divine light among the people of Hindoostan has the stronger claims to admiration, inasmuch as it has been effected through the efforts of private individuals in Europe, espe-

cially English and Germans. Kings and princes, amid the magnificence and profusion of their court festivities, were too poor in money and in spirit for deeds of this kind, worthy of superior mortals, who, with godlike benevolence, love even the people of distant zones as their neighbours. Much, however, as those generous philanthropists have effected, it is but trivial in comparison with what yet remains to be accomplished in those immense regions.

The government of India has at length begun to take a benevolent interest in the advancement of knowledge, which is particularly manifested in the appointment about two years since of a Committee of Public Instruction at Calcutta. There are two establishments at Calcutta, the Mudrissa or Muhamedan College, and the Hindoo College, which are under the direct superintendence of this Committee, who have also under their care the Vidyalaya or Anglo-Indian College at Calcutta, Colleges at Agra, Delhi, and Benares, and schools in different parts of the country. For the various objects of the Committee an annual sum of 100,000 rupees was placed at their disposal; but, in order that they might be put at the commencement of their operations in possession of a considerable fund for the construction of buildings and other temporary objects, the grant was made to take effect from the year 1821-1822.

Among the measures adopted by the Committee, with the sanction of government, for extending the cultivation of useful learning, is the establishment of a press capable of executing work in every oriental type likely to be required on that side of India. In these plans they are seconded by the liberality of opulent natives, one of whom has placed at their disposal the sum of 20,000 rupees, a second 22,000, and a third 50,000; this last is Budinath Roy, whose donation of 20,000 for the promotion of the education of native females has been already recorded. These sums will be appropriated to the endowment of scholarships in the Anglo-Indian College.

The government of Madras is following the example thus set by the supreme government in respect of native education, by the appointment of a similar Committee of Public Instruction for that presidency. It is in contem-

plation to endow schools in various parts of the provinces under its control, and to found an institution at Madras for the preparation of teachers.

I cannot conclude this survey of the operations of Protestants for the conversion of the people of Hindoostan, without adverting to the early removal of the first two prelates appointed to the newly-founded see of Calcutta. Bishop Middleton died in 1822, and his successor, Dr. Heber, expired suddenly at Tritchinopoli in April, 1827. In little more than two years, the latter had visited almost every station throughout the wide extent of the British possessions where a Christian church could be assembled; and he delighted to consider himself as the chief missionary of India. When the news of his decease reached England, the Committee of the Church Missionary Society, which, as I have elsewhere stated, had voted 1000*l.* annually to Bishop's College, Calcutta, resolved, in token of respect for his lordship's memory, to apply the grant for 1826, and such portion of former grants as had not been appropriated, in founding two theological scholarships in that college, for the education of missionaries, to bear the name of bishop Heber's Missionary Scholarships. It was at the same time resolved that a memorial should be presented to government and to the Directors of the East India Company, representing the necessity of appointing more than one bishop to so immense a diocess; as it is impracticable for any prelate to superintend so vast a charge, and both bishop Middleton and bishop Heber are considered to have sacrificed their lives in the performance of duties which they were anxious conscientiously to discharge. In this memorial the Missionary Society has been joined by the Societies for Propagating the Gospel and for Promoting Christian Knowledge, and it will no doubt have due weight in the quarters to which it has been addressed.

Less has been achieved by the Catholics than by the Protestants in the countries of Hindoostan: nay, many of the Catholic congregations, which are by far the most numerous from the river Crishna to Cape Comorin, are in the most neglected condition. The chief superintendence of the Catholic church in India belongs by right to two arch-

bishops, one of whom at Goa is styled metropolitan and primate of the East. The other resides at Cranganore, on the coast of Malabar, in the British presidency of Bombay: but the latter see has been vacant ever since the end of the last century, and it has hitherto been under the administration of a vicar-general only, appointed by the metropolitan of Goa.

Under these archbishops there are two episcopal sees, that of St. Thomas, near Madras, and that of Cochin: but these have also been vacant since the beginning of this century, and, as it appears, forgotten by the court of Portugal during the vicissitudes of its fortunes at home. Here also vicars-general, appointed by the metropolitan, act as substitutes for the bishops. All these prelates have invariably been nominated by the kings of Portugal, who asserted their right of patronage over the East India church, and even denied permission to other Catholic powers to send out missionaries. The Romish Curia, however, regardless of this claim, appointed from the first bishops *in partibus*, by the title of vicars-apostolic, who, independent of the Portuguese prelates, were subordinate only to the Congregation for the Propagation of the Faith at Rome. There are at present three of these vicars-apostolic, at Bombay, at Verapalli in Cochin, and at Pondichery, who have under them missionaries for visiting the congregations of their dioceses.

According to the statement of one of these missionaries, the Abbé Dubois, who had in 1815 resided and travelled about in India for the space of twenty-five years, about four-fifths of the population of the Portuguese possessions are Christians. Under the immediate superintendence of the metropolitan of Goa there are about five hundred thousand souls, but to these belong also the Catholics in the island of Ceylon, about one hundred and forty thousand in number, provided with numerous black ministers, educated in the seminary at Goa. Upwards of two thousand Indo-Christian priests and monks are under his control.

The bishopric of Cranganore, which extends to Madura and the banks of the Crishna, numbered so far back as the middle of the last century about two hundred thousand

converted Hindoos: now there are no more than from thirty to forty thousand. The bishopric of St. Thomas contains about sixty thousand, and that of Cochin only thirty thousand.

Of the three Romish vicars-apostolic, the vicar of Bombay has scarcely more than ten thousand souls in his diocess; the vicar of Pondichery from thirty-four to thirty-six thousand, and the vicar of Verapalli eighty thousand Christians born. The missionaries of the latter alone continue to make converts among the Hindoos, baptizing annually four or five hundred adult heathen. For this duty partly Italian Carmelites and partly native priests are employed. In the environs of Verapalli, Cochin, and Travancore, on the Malabar coast, the tribe of the Nairs forms the greatest part of the population. They are the most rigid of all the Hindoos in the observance of the ordinances relative to castes, the slightest violation of which entails irrevocable expulsion on the offender. This circumstance promotes the object of the missionaries. The culprits, abandoned by all their friends and clan, have no alternative but to perish of hunger or to turn Christians or Muhamedans: by far the greater number choose the Koran in preference to Christianity; because the Moslem faith grants greater latitude and more temporal indulgence.

Under an apostolic prefecture, appointed by and dependent on the Propaganda of Rome, there is also a mission of Italian Capuchins at Madras. They number in their district about twelve thousand Christians. A century ago the Capuchins penetrated through the heart of Hindoostan to Nepaul and Tibet, preaching the cross, but to very little purpose: this was also the case with the former missions of the French Jesuits and the Portuguese Augustines. Relics of their activity are still to be seen in unfrequented chapels at Agra, Lucknow, Patna, and other places, in the province of Bahar. The small congregations consist not so much of converted Hindoos, as descendants of the Portuguese and half-caste persons, that is, the offspring of the intermarriages of Europeans with Indian women.

In the province of Tinnevelly, belonging to the Madras presidency, the Roman Catholics have fifty-three churches,

the congregations of which amount to thirty thousand persons. They are divided into eight districts, each of which is committed to the charge of a country-born Portuguese priest, educated at Goa; but about half these districts were vacant in 1822. For these thirty thousand souls there is but one school, containing about forty scholars. To the ceremonies of the Romish church these nominal Christians unite the customs of the heathen, drawing the rutt and carrying the images of the saints in procession just as the Hindoos do those of their deities. The distinction of castes is also observed among them.

In the same province such extraordinary success has, since 1823, attended the labours of the agents of the Church Missionary Society, that in September, 1825, they had in one hundred and twenty-five villages more than a thousand families under Christian instruction.

The decline of the Catholic church in Hindoostan is scarcely so great as the decline of the religious spirit itself in its congregations. This the missionaries know and deplore. Most of the Catholic Hindoos live in the grossest ignorance. With all the meanness entailed on them by their former reprobate castes they generally combine, as Christians, the debauchery and licentiousness of the dregs of European society. All their piety is confined to the observance of a few outward ceremonies, and to the recital of a few forms of prayer, which they scarcely understand. Of the higher sense of duty, of the elevation and sanctification of the heart by the belief in God, they have not the slightest notion. They are the same heathen as ever, only with the rosary and cross. Saints supply to them the places of the old Hindoo deities. A Hindoo and a Catholic once came to archdeacon Corrie, at Agra, that he might settle a dispute which had arisen between them respecting the cause of a recent earthquake. The Hindoo swore that the phenomenon was caused by the elephant, which bears the earth on his back, lifting up one of his legs to rest it. The Christian, on the contrary, maintained that it was occasioned by the Virgin Mary's transferring the earth from her hand to that of her son, in order to take a little repose.

When Tippoo Sultan set about converting all the inha-

bitants of his dominions to the Koran, he suddenly caused, in the year 1784, all the Catholic Christians to be brought under a strong escort to Seringapatam. The total number, men, women, and children, was near sixty thousand. He insisted on their becoming Muhamedans and submitting to circumcision. The people had no scruple to comply with his commands. Not one among these thousands conceived the idea of dying rather than abjure his religion. After Tippoo's downfal the apostates returned and reconciled themselves with the Christian church, asserting with Jesuitical cunning, that their recantation was but an outward show, and that they had never ceased to cherish the true faith in their hearts.

Why Christianity has made so little impression and produced so little improvement of the heart in the Catholic missions, is a problem easy of solution. The Romish ministers were in general satisfied with imparting to their converts a few obscure notions of God, the Virgin Mary, Christ and the Saints, of hell, purgatory, and heaven; they taught them besides to join in a few of the ceremonies of the church, and the Christian was complete. The adults remained without further instruction; the children without scholastic education; and all without Bible or book of devotion, whence they might have derived clearer conceptions of the nature of the doctrine given to mankind by the Saviour of the world.

This very depravity of most of the Catholic Hindoos, or "Portuguese," as they are called, excites only a horror of Christianity in the minds of the unconverted Indians; and hence well-disposed persons, when they have the misfortune to be excluded from their caste, betake themselves in preference to the religion of the Prophet of Mecca. None of those apostates, indeed, are respected by the Asiatics. For though these discover falsehood in every strange doctrine, still they cannot bestow their confidence on him who abandons the religion of his ancestors. In foreign creeds they perceive error only, but in apostacy a depraved mind, which contaminates itself with the guilt of perfidy, or wantonly sports with sacred things. But still they judge more indulgently of one who goes over to the Koran than of him who assumes the Cross

of the Europeans: the pride of the Hindoo and the Moor looks down with contempt on the "Franks," as they are termed. These are considered rather as subtle sophists than as persons of sound reason, who, to gain money and to squander it again, renounce their country and their family, justice, truth, and humanity, and carry misery along with them wherever they go.

On the Malabar coast, especially in the territory of Travancore, there are still many Jacobites. They are commonly called Syrian Christians, partly because they use in their liturgy the ancient Syrian language, which is no longer spoken by the people, and partly because the original seat of their church was in Syria. Their episcopal see of Travancore, to which belong about fifteen thousand souls, is one of the twenty-one dioceses subordinate to the chair of the patriarch of Der-Zaaferan, in Mesopotamia, whom I have already mentioned in treating of the state of Christianity in Asia Minor. Of course the Catholics and Jacobites in this country heartily despise each other, out of pure Christian affection, though they differ merely in their tenets respecting certain divine mysteries which nobody comprehends. For the rest, they closely resemble one another in three points—in their hierarchical constitution, for the Jacobites also have bishops, priests, and inferior clergy; in their language, as the Catholics too employ the ancient Syrian in their churches; and in the ignorance and depravity of both clergy and laity.

The Jacobites pride themselves, if not on their Christianity, at least on the antiquity of their church, as the first Christian church in India. They are not to be persuaded that Bar-Thomas, a Syrian, was their apostle: but they derive their origin from the disciple of Jesus of the same name, from whom they would not on any account withdraw the ancient veneration, in order to transfer it to Peter and Paul. They go on pilgrimage to St. Thomas, or Meliapore, where, as tradition relates, he was put to death by the Bramins, and to Maleatore, on the river Feira, in the Travancore territory, where he is said to have preached and baptized.

Whatever may be thought of the tradition of these people that the apostle Thomas planted Christianity among

them, yet so much may be considered as established beyond contradiction :—that they existed here as a well regulated church connected with the Syrian church in Persia so early as the year 535, the period when Cosmas travelled to this coast—that at a somewhat later period, but certainly prior to the year 825, considerable grants, immunities, and precedences, were conferred on them by one of the Perumal princes—and that the greater part of these privileges have been uninterruptedly enjoyed and are now visible among them. Every person of observation, visiting the interior of the country, is necessarily led to this conclusion. He discovers a race of Christians, differing widely in their general manners from the later specimens of native converts, who, from the time of the Portuguese settlements, have been so numerous on the coast—bearing indeed undoubted marks of the Syrian original and of the high dignity to which, in former times, they were raised—a people, in short, who identify themselves with the subjects of the above traditions, and to whom the names of Portuguese and Roman Catholics are comparatively new.

At the time of their first discovery by the Portuguese the Syrian Christians were distinguished by their scrupulous regard to truth and their general manliness and independence of character, and considered as the chief strength of the nations who employed them. Notwithstanding the deterioration which has since taken place, the chief causes of which are to be referred to the appearance of the Roman Catholics on these shores, and the contest which this church has consequently had to sustain for three centuries with the unremitted vigilance, force, and intrigue of a usurping and intolerant hierarchy—the mutual fears, suspicions, and jealousies, fomented by their enemies, and terminating in a fatal and apparently irreconcileable schism in their own body—the destruction of their best ancient monuments, during the short calamitous interval in which they were all nominally subjected to the papal power—together with the interruption of that regular intercourse with Syria, on the feeling of which depended that peculiar spirit and individuality of character for which they were formerly so distinguished—the character of the Syrian

Christians still presents many points of superiority. The duplicity and deceit for which the natives of India are proverbial are not features of their character ; on the contrary, they possess in no small degree the opposite virtues of honesty and plain-dealing, accompanied with a simplicity of manner, which distinguish them in the eyes of the stranger from the other inhabitants of the country.

It is probable that these people were formerly much more numerous than they are at present. They now reckon up eighty-eight churches belonging to their body, of which fifty-five have maintained their independence of the Roman pontiff. The number of families belonging to the latter is computed at thirteen thousand. The number of officiating priests called *catanars*, is one hundred and forty-four. These are wholly supported by the offerings of the laity on festivals, and the administration of the occasional rites of the church, which for the most part afford very scanty support

A desire for the improvement of the state of this church has of late years been manifested by its metropolitan, and encouraged by the English missionaries at Cotym. His objects are more particularly directed to the circulation of the Scriptures in the Syriac and vernacular tongues, with other works of religious and general information, the instruction of the clergy and of youth, and the erection and enlargement of churches. The British Government and the religious societies have manifested a readiness to co-operate in these designs, which promise to be productive of the most beneficial results. Major Monro, resident of the East India Company at Travancore, conceived in 1815 the plan of erecting a school for the education of Syrian priests and laymen at Cotym. in the territory of Travancor, and with the aid of the British Missionary Societies he carried it into execution. Here Priests and catanars, or inferior ecclesiastics, receive instruction in the Syrian language. A press for printing Syrian Bibles has also been established. Thus, perhaps, that difference between Catholics and Jacobites, which, centuries ago, synods vainly attempted to do away with, may ultimately be removed by social education.

It is a remarkable fact, that before Europeans had set foot on Hither India, there existed a small flock of Christians in the midst of inimical Bramins and Muhamedans, and that it had maintained itself there upwards of fourteen centuries. Though at last all that remained of its religion was a confused medley of superstitious notions and ceremonies, still it adhered to them with invincible constancy. But, with the ignorant, prejudice and custom are the substitutes for conviction, and are therefore as difficult to be eradicated as the latter. Hence it is, that many religions of antiquity and many churches still subsist, though the more holy spirit in which they originated has long been extinct.

CHAPTER IX.

THE PERSIAN CHRISTIANS—ZABEANS—SUFFAS.

The religion of the Prophet of Mecca, widely as it is diffused throughout Asia, and zealously as it is supported by its professors, has not less degenerated and declined in this quarter of the globe than the religion of Jesus. Those are nevertheless egregiously mistaken, who, swayed by partiality or inspired by the divinity of the Christian faith, hope to propagate it with the greater facility among the Muhamedans, the ruder the religious notions of the latter may be.

In Persia the Zabeans formed long since a sort of intermediate link between the Christians and the Muhamedans. We are yet but very imperfectly acquainted with the origin and history of these people, who are usually considered as one of the sects which have sprung from Islamism. They reverence in fact the Prophet of Mecca and many of his institutions, because they deny not that God has revealed himself to the human race at different times and under various circumstances by means of delegates: but they attach no merit to pilgrimages to the holy

tomb. They assert that John the Baptist was their original teacher, and practise baptism as well as circumcision They are acquainted with the Lord's Supper, and pay devotion to the cross:—indeed they have borrowed something from all the religions which at different times have prevailed in Persia. Still there is no way less likely for effecting a union between Muhamedans and Christians than through the gates of the Zabean Church.

The Christians of Persia, held in the same contempt there as the Jews in other countries, belong to the Armenian church, which has degenerated not less than the Greek under Turkish dominion. In former times, Rome sent missionaries, not so much for the conversion of those who were not Christians, as to bring about a union of the Armenians with the chair of St. Peter. Their efforts were partially successful. Those who joined the Catholic church have their Archbishop at Nakshivan in the province of Erivan, and the others their patriarch, the "Hugas Kathaltos," at Edschmiassin.

This patriarch—in the year 1817, his name was Efrem—has about three hundred monks in his convent at the foot of Mount Ararat, the lofty summit of which is covered with everlasting snow. The Christian villages belonging to the convent were wealthy; but the monastery itself has been gradually so impoverished by the extortions of the Persian governor of the province of Erivan, that it has nothing left but its relics, such as the spear which pierced the side of our Saviour, a piece of the wood of Noah's ark, which was brought to St. Gregory, when asleep, and the like. Kotzebue, in his Narrative of the Journey of the Russian Embassy to Persia, relates various particulars respecting this convent which excite our pity.

It is a long time since any thing was heard of Catholic missions in Persia. So much the more strenuous are the efforts of the British and Russian Bible Societies and Missionary Institutions, to counteract the Koran, or at least to purify the corrupt faith of the Armenians by circulating the original records of Christianity in Persian and Armenian translations. The provinces latterly ceded by Persia to Russia afford a sufficient field for their activity.

But large quantities of Bibles have been already sent into the heart of Iran, or Persia Proper; and the number of merchants, or travelling literati who annually visit Astracan, amounting in a year to several thousand, contribute not a little to spread the sacred Scriptures of the Christians. These, indeed, are well known even at the court of the Shah himself. According to the assurance of Dr. Campbell, who resided several years at the Court of Teheran, and was at Petersburg in 1816, but returned to Persia, the heir apparent to the throne could repeat whole passages of the New Testament by heart.

From the last report of the British and Foreign School Society, we learn that during the late visit to the East of the Rev. Joseph Wolff, whose efforts are more particularly directed to the conversion of Jews, a strong desire was expressed in Persia to receive competent teachers from England, and assurances were given by various individuals of the highest rank that they would support and patronize them. A meeting was in consequence held in London, in March, 1827, and a Committee formed and a subscription opened, for the purpose of "sending out pious and well qualified teachers to prepare the way for the Holy Scriptures" in this country.

We must beware, however, of inferring too much from these circumstances. Setting aside that Muhamedans, if they were to apostatize from Islamism, would be persecuted with mortal rancour by the professors of their former faith, it is no easy matter to render much in the church ceremonies and subtle dogmas of the Christian parties acceptable to them. Persians of education, Muhamedans of reflecting minds, have no hesitation to admit the superiority of the pure, spiritual truths of Christianity, such as Jesus himself taught, to the precepts of the Koran, which flatter the passions and rather address themselves to what is earthly. But, there are points in our tenets, which they regard with much the same kind of look as a staunch Catholic would cast at a zealous Calvinist of Geneva, who should inculcate the doctrine of elective grace, or a well informed Protestant if a Capuchin were to threaten him with purgatory.

The more enlightened Persians entertain just as little

reverence for the doctrines and miracles of Islamism. There are thousands among them who, without publicly abjuring the Prophet, find the whole substance of their faith and peace of mind in the adoration of the one Supreme God, and in the fulfilment of their duties to Him and to their fellow-creatures. But they take good care to conceal their real sentiments within their own breasts, lest they should expose themselves to the anathemas of the vulgar and of the priests. They are, nevertheless, known in Persia, and are called Suffas – philosophers, or free-thinkers. They are in Persia much the same as the followers of Confutsé in China, the Siutos in Japan, and the most enlightened of the Catholics, Protestants, and Jews, in Europe. The latter, as it is well known, receive precisely the same name from the other members of the religion to which they belong. There is but little difference between the Asiatic and European vulgar, and probably just as little between the common herd of priests, Rabbis, Muftis, Bramins, Bonzes, Gylongs, Talapoins, &c. in both parts of the world.

CHAPTER X.

CEYLON AND JAVA—STATE OF CHRISTIANITY IN THE OTHER LARGE ASIATIC ISLANDS.

We now proceed to take a survey of the Asiatic islands. Among the thousands of islands which begird the continent of Asia, Ceylon, with its three hundred thousand inhabitants, is particularly remarkable in a religious point of view. The Indians, as well beyond as on this side of the Ganges, and even the Christians of St. Thomas, have from the remotest antiquity regarded this island with peculiar veneration. The Malabars call it Lanca, or the Holy Land. The range of mountains which intersects Ceylon is crowned by the lofty Talmala and Hamalel, which are visible at sea to a great distance. Here, at the

sources of three rivers, according to the notions of the Hindoos, God created the progenitor of the human race, and buried him at his death. From this island came, according to the obscure traditions of Farther India, the belief in Buddha, or Budh, which extends over by far the greater part of Asia. Buddha, say the priests of Ceylon, has already appeared four times in the world, the fourth time as a man, born of a virgin. His religion shall prevail five thousand years, and then a fifth Buddha will reveal himself.

Justice and wisdom are called the main pillars of the religion of Buddha. The people, especially those of the lowest castes, are nevertheless demoralized and depraved, and in the higher castes frequently unbelieving or skeptical. Owing to the prodigious multitude of inferior deities, many of the Bramins feel themselves in danger of ultimately neither having, nor believing in, any God at all. In Ceylon the Priests reckon up 120,535 gods. The polytheism of ancient Rome was a trifle compared with this. Enjoying a delicious climate and a soil of extraordinary fertility, the people are indolent both in body and mind. The cocoa-tree is a generous nurse of sloth; a garden of moderate size planted with this tree supplies most of the necessaries of life, furnishing food, drink, oil, shelter, fuel, and wood for building.

There is a tradition, which is said to be derived from the sacred books of the Cingalese, that from the West there shall come to Ceylon a new religion, which shall be adopted by all mankind. Of this notion the Christian missionaries might long since have availed themselves in preaching the doctrine of Jesus; but that point they seem to have entirely overlooked.

The first European conquerors of Ceylon, the Portuguese, converted, in Muhamed's manner, with the sword. The words of the priests who offered baptism, cross, rosary, and all the pomp of the Roman Catholic worship, were enforced by the thunder of cannon directed against the temples of the ancient gods. Many of the terror-stricken Cingalese embraced the Catholic religion, without knowing any thing of the faith which Christ had revealed.

When the Dutch, in the beginning of the seventeenth

century, made themselves masters of this extensive island, they built many churches and schools. Their ministers insisted less on the observance of empty ceremonies than holiness of life; but those who came after them were frequently destitute of the noble spirit which actuated their predecessors. Many of them, addicted to drunkenness, lust, or other vices, set bad examples to the Cingalese. Thousands of the latter nevertheless solicited baptism, because, by virtue of a law, none but baptized Christians could hold public situations. It was to these posts that the Cingalese aspired, much more than to the acquisition of a Christian spirit and sentiments. The image of Buddha was secretly preserved in their hearts and in their habitations.

The Dutch were at length dispossessed by the English, but they did still less to enlighten the minds of the Cingalese than their predecessors. The diamonds, pearls, tin, and gold of Ceylon were of more importance to its new masters than any other consideration. Thus the good effected at an earlier period sank back into the slough of ancient paganism.

In the time of the Dutch there were still between three and four hundred idol temples in Ceylon; in 1807, they had increased to more than twelve hundred. In the year 1663, there were sixty-five thousand Christians in the district of Jaffna, which in 1814 contained scarcely five thousand. It is evident, therefore, that great numbers of the baptized natives must have returned to the paganism of their ancestors, which they had not renounced from conviction. According to a recent calculation, the total number of Protestant natives amounts to about one hundred and fifty thousand, and that of the Roman Catholic to about fifty thousand: but how many of these Catholics and Protestants are Christians we know not.

The pagan Cingalese are brutal in their appetites, faithless, violent, and superstitious in the extreme.—A piece of thread tied round the arm is their preservation from disease, or a ring of iron their protection from evil spirits, who, they suppose, have a peculiar dread of that metal. Others have a small brass tube, containing some sort of medicine, fastened in a band round the waist, and this they

expect to act as a spell and to remove the most obstinate malady. Their whole religion embraces but two objects—deliverance from temporal evils and security of temporal prosperity. To ensure deliverance they have recourse to the means already mentioned—to obtain security they make vows and oblations. Thus, previous to the time of harvest, while the paddy or rice crop is in blossom, they form long bands with the leaves of the cocoa-nut tree, and with these they surround a portion of the field. In the centre of this circle, a lamp, filled with the expressed oil of a single cocoa-nut, is set up. This is lighted at night and an assurance given to persons called cappoowah that, when the crop is gathered in, a portion shall be given away in the name of the god of Kattnagamme; trusting that in consequence of this vow they shall be effectually preserved from blight and mildew. Should this, however, not be the case, the priest has always an excuse ready, and pretends that there was some mistake in the performance of the ceremony After the gathering of the harvest, the friends of the person are invited, rice is distributed among the guests, and an oblation of money presented to the cappoowah. This ceremony always takes place by night, the darkness serving not only to cloak the gross imposition, but to add solemnity and awe to the proceedings. When a person erects a new dwelling, before he will venture to reside in it, he calls the people together and holds a dance to propitiate the evil spirits; for without this he would live in continual dread of lightning, fire, or earthquake.

Most of the Portuguese, or Catholics, are not behind the pagan Cingalese in depravity, and the majority of the Protestants but little better. Such is the result of the concurrent testimony of the later travellers.

In 1815 the English reduced the territories of the King of Candi, the only prince in the island who had till then maintained his independence. Thus the whole of Ceylon became British property. Since that time a new zeal for the melioration of the moral and religious state of its inhabitants has been kindled. To this laudable object Sir Alexander Johnston, when Chief Justice and first member of his majesty's council of Ceylon, essentially contributed.

Among other measures adopted by him for raising the political, moral, and intellectual character of the inhabitants of the island, he obtained from the Crown a charter extending the right of sitting upon juries to all the natives of the country; a privilege possessed by no other natives in Asia; and in return for this boon he urged them to adopt some measure for the gradual abolition of domestic slavery. In consequence of his suggestion and the anxiety of the people to prove themselves worthy of the privilege granted to them, the proprietors of slaves resolved, that all children born of their slaves after the 12th of August, 1816, should be free; and thus an end was put to the state of domestic slavery, which had prevailed in Ceylon for three centuries. The day fixed upon, as the commencement of the era of liberty, by that philanthropic magistrate, whose example deserves to be held up as a model to the officers of every government, was the birth-day of the Prince Regent (now king) of Great Britain, in order that the slaves might associate the more indissolubly the idea of the freedom of their descendants with reverence for the Crown under the protection of which that blessing was received.

The first efforts for the religious instruction of the Cingalese were made, as in other cases, by the Missionary Societies in London, and the government availed itself of their ardent desire to do good. Nearly two hundred schools are already established, and their number is every year increasing. An academy founded at Colombo for the study of the higher sciences is in a flourishing condition. The missionary stations in all parts of the island are multiplied, and there is no want but of the requisite number of labourers qualified to prosecute the sacred work. At Colombo, Galle, and other places, the Methodists have established schools, and the Missionary Society has stations at Candi, Badagamme, on the river Gindra, and Nellore. In the town of Jaffnapatam, at Batticotta, at Trincomale, and at Candi itself, the capital of the lately conquered kingdom, the English missionaries have settlements whence they make excursions in the neighbouring country, preaching or restoring the congregations founded by the Dutch, and afterwards neglected by the British, the ministers of which have been long dead, and which have in consequence re-

lapsed into incredible ignorance. Their labours have not been wholly fruitless, and they have had the satisfaction to see priests of Buddha themselves, and among these one of the most learned and celebrated in the island, embracing Christianity.

The American Board of Missions also has several stations in the vicinity of Jaffnapatam. The missionaries have under their care sixty free-schools, with between two and three thousand scholars of both sexes; and they are preparing to found a college at Batticotta for the instruction of native youth in the higher branches of learning.

The same activity at present prevails among the British missionaries in the extensive island of Java, especially since the English gained a footing upon it during their wars with Napoleon. After the Dutch had, at the commencement of the seventeenth century, made themselves masters of some of the coasts of this large, mountainous, and fertile island, they took laudable measures for the propagation of Christianity and the moral improvement of their pagan neighbours. In all the towns and villages where they had settlements, there were excellent ministers and zealous champions of the word of God; but the violent political convulsions, the destructive effects of which extended across the ocean to the mountains of Java, overthrew many praiseworthy institutions. The French were intent only on the military occupation of the productive island. A grand monument of their prodigious activity is left in the magnificent road from Cape Diamond, near the town of Bantam, to the easternmost point of the island, which the French governor, General Daendels, completed in the short space of nine months, levelling hills, filling valleys, and perforating mountains.

The Muhamedan is the religion that still preponderates in Java. Every village has its mosque and its priest, who is at the same time a member of the civil magistracy. Near the town of Cheribon is still shown the tomb of the first Musulman who preached the doctrine of the Koran in Java. So sacred is it accounted that none but rajahs or princes are permitted to approach it. When the religion of Muhamed gained the ascendancy in Java, the Hindoos fled to the island of Bali; but many vestiges of

those people are still to be seen at Solo, a town situated in a delightful and richly cultivated plain, as well as at Samarang and Sourabaya.

The population of Java was estimated, in 1815, at little short of four millions and a half, of whom upwards of eighty thousand were Chinese, and a large proportion Malays. The former, however, are by far the most enlightened and intelligent, though they spring from the lowest classes of the inhabitants of China. Out of four Chinese you are sure to find one who can read, which is more than can be said at the beginning of the nineteenth century of the lower orders in all parts of polished Europe. In their principal settlements, and even in the villages, they have schools for their children. Hence it is not surprising that they should be in better circumstances than most of the Javanese. To this portion of the population of Batavia, where the Chinese constitute one sixth of the 330,000 inhabitants, the labours of the London Society's missionary there seem to be largely directed. He is represented as being actively engaged in preparing and circulating Chinese tracts, and among the rest a monthly "Chinese Magazine," of which three thousand copies are printed.

Unlike the Chinese, the Muhamedans, their priests not excepted, are ignorant; they are but superficially acquainted with the Koran itself. Their religion is become a mere unmeaning routine. The more captivating, one would suppose, must be a doctrine capable of engaging their minds with the most sublime truths, and filling their hearts with the noblest sentiments.

It is essentially necessary, however, that sensible and enlightened men be selected for the apostolic office, especially among the shrewd and reflecting Chinese. It was an admirable idea of one of those Chinese in Java, when he said to an English missionary; "I really believe that all the religions in the world are alike; or rather that they are only different scions from one and the same radical truth." The missionary misconceived his meaning and returned an inapposite answer. Hence probably it happened that the Chinese, on being exhorted by the European only to pray diligently to Jesus, ironically replied

"I am afraid he does not understand Chinese enough, and so I must learn English first for that."

Upon the whole, the British missionaries are not so much deficient in good-will as in the requisite knowledge of mankind, talent, and intelligence. It is frequently the case that, probably for want of better subjects, ignorant persons, artisans, are selected for missionaries, who, in their pious enthusiasm, offer themselves for the arduous and dangerous undertaking, and complacently console themselves with the idea that the Lord is mighty in the weak. Hence less is accomplished with a great expense of labour and money than might reasonably be desired. Still the good that is effected by them is entitled to our grateful acknowledgment.

If most of the nations of the other quarters of the globe are still living in a half brutal state without the blessing of Christianity, the chief part of the blame rests with the indifference of the Christian governments of Europe. Nay, many of them and their governors and inferior officers deem it more conducive to the commercial or political advantage of their respective countries, to prevent the light of religion from shining upon the nations, and to let the most fertile tracts lie desolate and uncultivated.

Hence, numerous islands of Asia have been much more neglected than Java. The rich and extensive Sumatra, 1050 miles long by 165 average breadth, is peopled on the coasts by Muhamedans and in the interior by pagans only. The total number of its population is estimated at three millions of souls. Both the English and the Dutch, to whom it was transferred in 1825 by the former, have here concerned themselves exclusively about their commerce. How dependent soever the native princes may be on them, they never bestow a thought on the means of humanizing them by degrees. In the interior of Sumatra not only are human victims offered to idols, but prisoners of war are put to death with excruciating torments, and eaten with a peculiar kind of broth prepared expressly for the purpose.

British missionaries, however, were settled in this neglected island previously to its restoration to the Dutch; schools were established by them, education was extended with considerable success, and the way was opened for

the reception of the sacred volume on the coast of Sumatra A version of the Scriptures in the Batta language is preparing by one of the missionaries, and will be adopted by the Netherlands Bible Society; while the low Malay translation, upon which another of these labourers is engaged, will probably be transferred to Singapore; the above-mentioned Society not being in a situation to undertake both. A third, a member of the Baptist mission, who was compelled by civil commotions among the natives to quit his station, had begun the compilation of an English, Malay, and Batta Dictionary, after having completed a translation of the Gospel of St. John The Netherlands Missionary Society also has directed its attention to Sumatra, and sent out missionaries to prosecute the good work commenced by their British predecessors.

The island of Banca, celebrated for its tin mines and situated near Sumatra, lies desolate, notwithstanding the fertility of its soil. It is valued solely on account of its tin, the mines of which are wrought by emigrants from China. The Dutch and English have hitherto purposely prevented the instruction of the people and the culture of the soil, to keep the inhabitants of Banca dependent for their provisions on Java or the commercial town of Palembang. The villages are embosomed in prodigious woods, and Minto, the capital, is a rambling place. The aboriginal inhabitants, mostly pagans, are either Orang-Gunangs, that is, mountaineers, of Malay extraction, as their language seems to indicate, or Orang-Lauts, or seafaring people, who reside on the coast. The Chinese, upwards of four thousand of whom dwell on the island, and the Malays, are foreigners.

The population of Borneo, the largest of the Asiatic islands, like that of Celebes and Macassar, is on the coasts exclusively devoted to Islamism, and in the interior to paganism. Here, as in Sumatra, human victims are still sacrificed by the barbarous inhabitants at weddings and on other occasions, before the faces, as it were, of the Europeans. No native of the West has yet come hither for the benevolent purpose of making men acquainted with the true God and their eternal destination.

Here the Christians are traders and nothing but traders.

But I shall not treat of countries to which the voice of a better religion has never penetrated, or I should have to mention many thousands of the yet unnumbered islands of Asia. For this reason I shall confine my remarks to those to which the Gospel has been carried.

In the Molucca Islands, amounting to about one hundred, the present number of Christian inhabitants is computed at upwards of twenty thousand—a small number compared with the vast multitude who live in a state of moral darkness under the brilliant sun of the Spice Islands. A laudable beginning has, however, been made by the Dutch to enlighten the minds of the natives. In Amboyna and Banda British missionaries have been settled ever since the year 1814. They made it their first care to supply the place of teachers to the long neglected congregations, to which belonged about eighteen thousand Christians, and to procure for them Bibles in their native languages printed at Calcutta. In Amboyna itself a Bible Society has been formed for the circulation of the sacred Scriptures, which in the year 1815 collected four thousand dollars for that purpose. There are also seminaries for training up young men as schoolmasters for the neighbouring islands, and as assistants to the missionaries sent out by the Netherlands Missionary Society to Amboyna, Banda, Bouro, Celebes, Seram, Kaybobo, Ternate, and Timor; and a printing-press has been established to facilitate their operations. The attention of that Society begins also to be directed to some of these islands which are not subject to the Netherlands government, and to which labourers will probably be despatched as soon as they can be spared. In the island of Gilolo are still to be found traces, though indeed very faint ones, of the religion formerly preached by the Jesuits. The triumph with which the Jesuits proclaimed the conversion of Ynka-Kassel, the king of that island, to Christianity, in 1750, his being baptized by the bishop of Manilla, his assuming the name of Ferdinand, in honour of the King of Spain, his dismissing forty-eight of his wives, his destroying all the pagodas, and building a Christian church, was of short duration. Ynka-Kassel, a crafty and ambitious

prince, had no other view in this farce than to win the confidence of the Spanish viceroy, and to secure his aid for the reduction of the neighbouring islands. Failing in this scheme, he pursued a different course; and the result was, that the Spaniards made war upon him and took him prisoner. In many other of the Spice Islands attempts at conversion had been made at an earlier period by Catholic missionaries, and often unsuccessfully. In the year 1739, Father Leo de St. Joseph, missionary in Tidor, was quartered by the natives and his head carried about on a spear. A year later, Father Hippolyt was dragged away by the savages and never more heard of.

The state of Christianity is more flourishing to outward appearances at least, in the Manilla or Philippine islands. This is chiefly owing to the efforts that have been made for some centuries past by the great missionary institutions at Rome. So far back as in the year 1721, the rich and populous capital, Manilla, containing about ninety thousand inhabitants, was erected into the see of an archbishop, who has under him three episcopal diocesses. The missionaries were indefatigable in extending the ecclesiastical jurisdiction over the ten thousand islands of the Philippine Archipelago: but they proceeded too precipitately in the work of conversion. They seemed to be more solicitous to swell the number than to enlighten the minds of their proselytes. Thus the Augustine friars boasted, in the year 1734, that they had converted and baptized the whole nation of the Isinagas. Accounts were afterwards received that the savages had risen, plundered the convents, carried off the sacred utensils, and forced the Christians to betake themselves to the mountains to save their miserable lives.

This insecurity continued in some of the islands down to the nineteenth century. In the mountainous Bagabag, one of the Philippines, there were in 1819 about thirteen hundred converts under the direction of Friars Preachers: but none of them could stir a mile from the fort without running the risk of being surprised and murdered by the savage Scorrotai, who dwell in the interior of the country, and are reported to drink the blood of their enemies and to decorate their huts with their sculls.

It may easily be conceived that the Christianity of men so hastily converted must be of a rude stamp, and that, owing to the want of good institutions for the instruction of the people, it must remain so. We cannot be astonished to learn, that in many places where the authority of the Spaniards is feeble, the usages and deities of paganism are retained together with the Christian ceremonies, and that infants born with any deformity are still put to death, as for instance in the island of Paraga or Palawan. It is well known that of late years many of the inhabitants of the coast have solicited baptism, merely to secure Spanish protection against the attacks of the black mountaineers, or to obtain a license to drink wine and eat pork, which the rigour of the Koran prohibits. For the rest, even in places where Christianity has become universal, religion seems to be but a sort of ecclesiastical police transferred to civil life.

Depagès, who, in his voyage round the world, towards the conclusion of the eighteenth century, resided a considerable time in Samar, the easternmost of the Philippines, draws an animated picture of the state of Christianity there, and of the relation in which the clergy stand to the people. These, says he, who converted the inhabitants and made them subject to the Spanish crown, exercise almost unlimited authority over them. They punish the slightest fault with stripes, and it is not uncommon for priests to apply the rod to the bare bodies of females, married and single. The offenders—so completely are the minds of the Indians under the control of their spiritual guides—meekly submit to these chastisements; convinced of their justice, they thank the Father for them and rarely fall again into the same fault. These punishments are inflicted publicly, and are not disgraceful, because each knows that perhaps the very next day they may be his portion. All are alike subject to them—old men and young, women, girls, children, without distinction of rank, age, or sex. In confession the priest is made acquainted with every thing. The Indian frankly reveals to him his most secret thoughts. Thus the priest becomes his adviser. He punishes, but sometimes too he rewards with medicines, wine, brandy, and meat. He is the general father, overseer, and judge of his flock, and the

leader in war, by sea and by land. The priest is at the same time the governor of the fort of his parish; he provides it with ammunition, appoints officers, sends out detachments, equips vessels for war, and frequently takes the command of the troops in person. Divine service is performed twice a week, besides festivals, with due solemnity, and accompanied with pleasing music, but quite in the Spanish style. On high festivals, the colours of the Blessed Virgin, St. Ignatius, St. Francis, and other saints, are hoisted on the turrets of the fort, and saluted at sunrise and sunset with discharges of artillery.

The total number of Christians in the Philippines, computed in 1817 in 1,800,000, are divided into between four and five thousand parishes. The Dominican friars alone supply fifty-nine of these parishes and many other missions, in which in the year 1818 there were 153,254 souls. A great want of persons qualified to preach the Gospel is felt here, and for this reason the Dominicans in Spain are continually exhorted to repair hither to assist in the good work. The secular clergy in the Philippines are Indians and Mestizes, the monks alone Europeans. The bishops are, therefore, necessitated to confer ordination on people of all professions, who cannot earn a subsistence in any other way.

CHAPTER XI.

GENERAL OBSERVATIONS ON THE SLOW PROGRESS OF CHRISTIANITY IN ASIA.

When I once more cast a look back at Asia—the finest and the richest portion of the globe, in comparison with which Europe is a very poor country, with a population inferior by three-fifths—at Asia, the cradle of the most widely diffused religions—I remark with painful surprise its moral and religious degradation. But a very small portion of its inhabitants profess the Christian faith; and

but a very small portion of the Christians treasure in their hearts the highest goods of man, the eternal truths revealed through Jesus. That grand idea, the unity of God, is indeed proclaimed by Jews, Muhamedans, and Bramins, by priests of Fo and of the Lamas, of Kaka and Buddha, but disfigured by the wild dreams of barbarians. Regions of immeasurable extent, islands, the multitude of which has never been numbered, lie buried in the darkness of paganism. Man has there but higher natural talents, not higher rights, than the brute. Chicanery and unprincipled power hold the place of law; despotism and slavery that of social order. What man himself is, such has he made his deity. Is he a brute?—his idol is a Satan. The altars of a horrible creed drip with human gore: and that which is never done by ravenous beasts to others of their kind but in the desperation of hunger, is done by men from a religious motive—they devour one another!

In every noble mind such scenes have in all ages excited a holy indignation and the thought 'This ought not to be.' This indignation springs from the three highest wishes of the spiritual world, which are—more profound knowledge of the Deity, perfection of our nature in an eternal existence, and the union of all mankind into one family around the one God.

The little progress of Christianity in Asia, in spite of the labours of the pious heralds who have proclaimed it there, cannot but occasion surprise. Why is its course so tardy?—Before the period of the migration of the Asiatic nations it was more rapid and mighty. It then penetrated through all the Tartaries to the heart of China. It penetrated to the Indies. Were the preachers of the Gospel in those days possessed of other means than those of our times, who are seconded by money, superior knowledge and attainments, even succours from the temporal power, and the circulation of the Holy Scriptures in all languages?—Or have the modern Asiatics less susceptible minds? are their political institutions more hostile to better notions than they then were? By no means. Human nature is still the same, and more hostile institutions exist not at this day than those were which Christ and his first disciples had to encounter: and yet the multitude of

missionaries now employed effect not in a whole generation a hundredth part of what in those times one messenger of the divine master sometimes accomplished in a single day.

For this reason many have, indeed, believed that Christianity was propagated in the first ages by supernatural means, and that a divine power supported its first preachers. But why should God be at this day less with Christ than formerly?—Assuredly he is as much so now as he was then.

The truth is, that we no longer possess the Christian religion in the same original purity as the early disciples of Jesus. Protestants, Catholics, and Greeks preach many things which Christ did not preach; and because ye do not dispense that which is divine, free from your earthly additions, there is much less of the power of God in what you preach. The earthly is overcome by the power of what is earthly, by the institutions, manners, and prejudices, which ye assail with it.

In the discourses of Christ, as in all doctrinal precepts, we must distinguish between their spirit and their form, or what he taught, and how he taught, agreeably to the preliminary knowledge and the manners of his age. What he taught was truths which manifest themselves with irresistible power, and communicate, as it were, something divine to the minds of mortals: but the manner in which Christ taught was determined by the previous notions of the Jews. On this account he delivered himself in the figurative language of the East.

Had Christ appeared among the Indians on the Ganges or in China, the spirit of his doctrine would indeed have been the same, but the form would have differed. In that case he would not have said any thing concerning Mosaic sacrifices, or the words of the prophets, or devils, which were unknown in China and Hindoostan; but he would have adapted his doctrine to their existing notions and prejudices. Thus Paul used a different language in addressing the more enlightened Greeks at Athens, before the altar of the unknown God, from that which he employed at Jerusalem before the priests of the Mosaic dispensation.

Unfortunately, errors of incalculable consequence were

committed in the very first ages of Christianity ; for those who trod in the footsteps of the earliest apostles adhered, out of pious affection and reverence for their predecessors, to every thing without distinction which originated with them. Thus the immaterial and accidental were not less dear to them than the essential. They retained the warm imagery of the East in the cooler regions of the West, and preached the Gospel of Christ to heathen in language suitable for Jews. Hence false notions and misconceptions arose among nations which were strangers to Judaism. These misconceptions produced new definitions ; but the expounders and commentators, mostly belonging to other countries and ages, involuntarily mingled with them their own opinions. The barbarism of the era of the migration of nations likewise contributed its crude ideas, so that the simplest things were rendered complex, the clearest obscure, and the spirit was neglected and forgotten amid disputes about forms. Thus, from a medley of Jewish, Greek, Egyptian, Roman, Gothic, and Gallic notions, sprang a system of religion which has strangely enough united the grossest superstition of western paganism with the imagery of the East and the hair-splitting subtleties of the schools.

With this system the missionaries of our times belonging to the different churches journey to the nations of distant parts of the globe. Confirmed in notions current for a thousand years past, they deem what is said concerning Christ and his person more important than what he himself taught : for they unfortunately believe that what Christ taught, when stripped of what he said with reference to Jewish notions, is too simple, too self-evident, too palpable, to every human understanding.

Mistaken men !—to dream that they are wiser than their Divine Master, though he revealed that very doctrine of God, of eternity, and of the destination and duties of man, with greater clearness, connectedness, and completeness, than had ever been done before ; who had made the proclamation of these very truths to the human race, in order to its melioration and union with God, the business of his life—to imagine that they are wiser than He, who most strenuously inculcated these very truths, because they were

encumbered or extinguished by religious ceremonies, the speculations of priests, and the legends of Judaism and paganism—truths, to this day obscured by ecclesiastical dogmas, but which every childlike understanding may comprehend, and the infinite depth of which human wisdom can never fathom—truths by which alone the spirit of man can sanctify and exalt itself, as Jesus Christ was holy and exalted!

It is one of the prodigious errors of men in ancient and modern times, to give to the highest that Jesus taught the name of *natural religion*—as if there could be any other nature besides the divine nature.—But it is this religion which Jesus has revealed. It is the primitive religion: not that it is the most ancient, (for so clearly as it was revealed by Christ it never was revealed before) but it is the stock and root, the essence of all the religions of mankind. The Chinese in Java had a presumption of this when he said to the Christian missionary: "I verily believe that all the religions in the world are scions of one and the same radical truth!" This radical truth Jesus drew forth out of darkness.

When, therefore, missionaries repair to foreign nations not with those primitive truths, but with what men of a later period have conjectured and taught concerning Jesus, they carry to them not divine, but human doctrines. No wonder that they labour to no purpose, or reap but little fruit; that the wiser pagan smiles contemptuously at the mythology of the Christian church as an ill-invented fable, and the rude idolater finds the traditions of his ancestors more intelligible than the abstruse dogmas of strangers. No wonder that when heathen are induced by earthly means, by persuasions, gifts, hopes, or fears, to be baptized, the new religion does not make them better men. No wonder that the converts as readily exchange again the newly learned practices and doctrines for those to which they were previously accustomed.

Whether missionaries be sent to the devout Tibetians, or to the wise disciples of Confutsé, to the Bramins wedded to their ancient religion, or to the cannibals of Sumatra; the primitive religion of Jesus, wherever it is preached in its purity, will strike every being endued with reason by

its irresistible truth: for it sheds a light upon all minds, and delightfully solves every enigma of life to the doubting spirits of the more cultivated. But preach not the Gospel to Indians and Tartars as if they were Jews. Therein consisted the wonderful efficacy of the divine word in the first ages, before it became entangled in the net of later dogmatism; therein the power of the preaching of the apostles, who, though illiterate men, knew more of what was high and holy than the most learned of their times. They imparted convictions which could not be forgotten, but which changed the nature of the person so convinced and made him a new creature.

If we look at the missionaries as they really are, we soon perceive the reason why their labour has in a great measure proved abortive. Those of the Catholic and Greek church, being frequently more solicitous about outward ceremonies than holiness of life, have in their zeal not rarely forgotten that love which they should have inculcated. Instead of setting the consciences of men at liberty, they brought from Europe new restraints upon them. They contented themselves with destroying idols of wood and stone, but knew not how to exterminate those which held possession of the mind. Paul did not overthrow the altar of the unknown God at Athens; but he enlightened the minds of the idolaters, so that they left their temples to crumble to ruin of themselves. Monks brought the jealousy of their orders with them from Europe to distant parts of the globe, and thereby rendered themselves a scandal and a scoff to the nations which they attempted to convert. They often sought to enchant the vulgar by religious pomp; but took no pains to lead their minds into the proper track.

The Protestant missionaries pursued a contrary course. Clinging not less closely to dogmas which are authorized by symbolical books, and deviating widely from the spirit of their Luther and Zuingli, and still more from that of the Redeemer, they aspired nevertheless to greater simplicity in faith, doctrine, and life; especially the Moravian brethren, the Methodists, and the like. Too frequently, however, has their religious spirit, especially that of the latter, degenerated too much into a transient excitement

of the imagination and feelings. Their missionaries went forth among the heathen with a much stronger love for Jesus than for what is divine, and sought to enkindle in them the like flames of love for the Saviour, and thereby for all that is good and virtuous.

Far be it from me to censure the course which they pursued, though it was not adopted by any of the great apostles: there are many ways that conduct to the light, and every one that leads to God is entitled to my reverence; besides, they have individually gained many a soul with which they harmonized. But great effects upon nations were and are the less to be expected from them, as they have frequently been deficient in the requisite preparation and in knowledge of the world, or rather in the divine wisdom which Jesus imparted in his instructions to the disciples, by means of which these were enabled to furnish even the most learned of their times with the key to the mystery of the everlasting world of spirits.

Thus neither Protestants nor Catholics have, by the labour of ages, produced the effects which they intended. To crown the folly, it has moreover happened, that Catholic missionaries have made a merit of attempting the conversion of Protestants; and *vice versa* that Protestants have exerted themselves to make proselytes from among Christians of the Romish church.

Be this as it may, there have been among both Catholic and Protestant missionaries of every age superior men —men who have lived, and taught, and suffered, with a spirit worthy of the first ages of Christianity. Their holy labours are still continued. With admiration I contemplate their fortitude, their discretion, their sacrifice of self, and their success in humanizing savage hordes. Verily not one of your mightiest monarchs, not one of your most renowned heroes, has ever done better service than these men of God have rendered to mankind.

PART THE THIRD.

AFRICA.

CHAPTER I.

RISE AND DECLINE OF CHRISTIANITY IN THIS QUARTER OF THE GLOBE.

The immense region of wonders, beneath the glowing atmosphere of which all the powers of Nature are in a higher state of fermentation—Africa—the country of the most gigantic animals and plants, rich in gold, incense, perfumes, and dyeing woods—is little better known at the present day than it was thousands of years since. We are acquainted with scarcely a fifth part of it. Of the interior and of its inhabitants we know next to nothing:—and yet this quarter of the globe is not so far distant from Europeans as Asia, and it has had from the remotest ages as close an intercourse with them as the latter.

Even the north coast of Africa, along the Mediterranean Sea, over against Europe, which in the time of ancient Rome was considered rather as a portion of our own than of a different quarter of the world, is now withdrawn from its old connexion. The traitorous policy, or the cowardice, of the European naval powers, has permitted those luxuriant coasts, those fertile plains, to be for ages the seat and harbour of unprincipled pirates, whose barbarous pride delights in the humiliation of European princes and the maltreatment of their subjects. Shall the civilization of Europe never be restored there? Is it so difficult a task to tame those demi-savages, though Rome of old subdued the infinitely more powerful rival

state of Carthage; and though the rude tribe of Vandals, after exchanging the German shores of the Baltic for Spain, made themselves masters in a short time of the whole country from Tangier to Tripoli? Egypt, again, the cradle of ancient wisdom—into what profound degradation and barbarism is she not sunk!

It is not to be doubted that, in the very same century as the Messiah appeared, disciples of his found their way to Egypt, even though the statement of Eusebius and Jerome, that Mark, the evangelist, was the founder of the congregation at Alexandria, is not to be proved. In the Holy Scriptures themselves, however, we find mention made of the residence of professors of Jesus in the north of Africa, at Cyrene, in Cyprus, Crete, and the islands of the Egean sea. Pantænus, the philosopher, was in the second, and the zealous Origen in the third century, the glory of the flourishing Christian church of Alexandria. From that city the faith penetrated into the deserts of Thebais, the first haunts of Christian monarchism, and through Nubia to Abyssinia, to one of its principal cities, called Axum, where Frumentius, the Egyptian, first preached the gospel of Jesus.

After Constantine had decreed from the imperial throne that Christianity should be the religion of the Roman world, it became dangerous to remain a heathen. Before his time, indeed, the Cross had been planted along the Mediterranean to beyond the pillars of Hercules, and Carthage had already given celebrated teachers to Christendom: but now Romans and Africans forsook by thousands the altars of the deposed deities, and prostrated themselves in adoration before the son of Mary.

Had not the purity of the Christian faith been previously disturbed by human inventions and priestly feuds, it must have been affected by the measures of Constantine and his successors. The millions who betook themselves so suddenly to the Cross to escape persecution, to forward their worldly prospects, or to float with the current, could not exchange their notions and their feelings so speedily as the altar of a pagan for that of a Christian temple. They embraced new usages, not new convictions. The church only had conquered not the religion of Jesus: but

priests themselves already began to consider ceremonies as the essentials of faith.

Hence the converted nations on the coasts of Africa were neither more enlightened nor improved in character; they continued to be what they had been. Ecclesiastical squabbles afforded fresh food for their passions. When Genseric, king of the Vandals, landed about the middle of the fifth century with Arian Christian barbarians, reduced Carthage, and founded his piratical state, religion lost as little ground as it gained a century later, when Justinian's general, Belisarius, annihilated the Vandal monarchy, and made the Catholic faith once more triumphant.

The military fame of Belisarius was not long serviceable to the church itself. It was destined, because the African coast had been subjected to the Byzantine sceptre, to bring ruin upon them in the wars of the eastern powers with their hereditary foes, the Persians. The second Khosru, having vanquished the Greeks, overran Egypt, and reduced Carthage, determined to set up the worship of Ormuzd and the sacred fire instead of the reverence of the Cross. This happened at the same time that Muhamed assumed the prophetic character in Arabia, at the commencement of the seventh century. Twenty years later, after Khosru had subdued Africa, Muhamed's Arabs had advanced far beyond the ruins of Memphis, on the Nile. The majority of the Egyptian nation, being Jacobite Christians, full of hatred against the Catholics and their emperor at Constantinople, even facilitated the conquest to Amru, the Arabian general. Both the Christian parties drew upon themselves that ruin which, in their blind revenge, each had prepared for the other. Neither had any alternative, but slavery and death, or the religion of Muhamed. Most of them chose the latter, with the same readiness and from the same motives that they had formerly embraced Christianity. Before the expiration of the century, North Africa was a dependency of Arabia, and the Gospel exterminated by the Koran. In Egypt alone, as also beyond the cataracts of the Nile and the deserts of Nubia, in Abyssinia, the Jacobite Christians maintained their ground, oppressed by the public scorn, along with relics of the Catholic, Greek, and Armenian churches;

while the Arabs extended their dominion and their faith along the eastern and western coasts of Africa.

Ever since those days the whole country, from the sandy hills on the left bank of the Nile to Mount Atlas, has been closed against Christianity, and its professors have not trod the soil of North Africa, but as slaves, or travelling traders, or ambassadors from European sovereigns, bringing respectful tribute to the piratical princes. The Christians enjoyed most indulgence, perhaps, in Tripoli, where, though equally despised with the Jews, they are allowed the free exercise of their religion, especially since the family of the Caramanli ascended the throne. The Pasha Yusuf Caramanli, (since 1795) the third of that family, has from motives of policy, and to please the English, treated the Christians with some consideration. The Romish College *de Propaganda Fide* provided the Convent at Tripoli with three monks, mostly Franciscans, for the service of the Christian consuls and their suites.

At Tunis also toleration is granted, but in a very limited degree. Attempts at conversion are punished with death. In the year 1816 there were in the capital only three Capuchins and two Franciscans, and besides these a Greek church with one priest, who likewise officiated for the Protestant consuls and their families.

In Algiers there are very few Christians, but the Jews are so much the more numerous. In 1816 the number of the latter was computed at nine thousand souls, who had several synagogues.

The Gospel was not preached in the other parts of Africa till a much later period than on the north coast. After the Portuguese prince, Henry the Navigator, had in the year 1412 awakened in his nation a spirit of enterprise for the discovery of unknown regions in distant seas; after Madeira was found, Cape Non doubled, the Senegal seen, the Line passed; after the Spaniards, and then the Dutch, and lastly the other naval powers of Europe, eager after the gold-dust, ivory, spices, black slaves, and other productions of Africa, had peopled this portion of the globe with their settlements—the word of Christ was proclaimed also along the shores of the east and west sides of this continent.

Of the present state of Africa, one of the recent publications of the Wesleyan Missionary Society presents so true and so affecting a picture, that I need not apologise for transferring it to these pages.

Few parts of the world claim a larger share in the sympathy of Christians than Africa: not only do we owe to that portion of our globe a large debt of reparation and kindness for the inexpressible miseries inflicted by the slave-trade on the inhabitants of its western and eastern shores, but the deep moral ignorance in which her sable tribes are in every part involved, renders Africa an especial object of religious charity. The slave-trade excited wars and divisions among many of the African nations who had lived comparatively harmless among themselves, and arrested their simple efforts at civilization and improvement: some of them it could not render more cruel than they were; but among these if a hundredth part of that effort had been used to establish a legitimate and civilizing commerce which was put forth to obtain slaves, and had this been accompanied by endeavours to introduce among them the light of the Christian faith, even these semi-civilized barbarians, such as the people of the kingdoms of Ashantee, Dahomy, and others, must at this time have presented a different character. It is most melancholy to reflect, that along a great part of the western coast of that continent, and no small part of the eastern too, professed Christians have been known chiefly as exciters of and partakers in the most atrocious deeds—that they have not only kept the Africans back from improvement, but have plunged them into the lowest depths of cruelty and barbarism—and that even now, when our country is endeavouring to use her power for purposes of mercy to the people of that continent, other European nations are reviving the trade in human beings, extending it in new directions, and counteracting, as far as may be and with too much efficiency, the endeavours making to extend knowledge and religion in Africa. This activity of the wicked in doing mischief and inflicting misery, under the influence of the lust of gain, ought only to stimulate the activity of benevolence and religious charity.

Independently, however, of all the evils which have been

the result of this violence and aggression of nations professing to be Christians, Africa presents a moral scene of the most affecting kind. To the North it is involved in Muhamedan darkness, delusion, and vice: in the South the people are sunk almost below paganism itself, having scarcely any form of religion or intellectual activity—wretched, sordid, and degraded to the level of beasts: high up the East coast they are in a state of equal degradation, but with more ferocity: in some parts of the West and tending to the interior, there are several half-civilized kingdoms, whose superstitions are not only gross but hideously cruel: of the central nations we as yet know little, of many nothing; but there is no hope that any of them are in a state much above the rest. Yet Africa contains millions of immortal souls; yet Africa has, both in former times and in our own days, witnessed the glorious and hallowing triumphs of the Gospel; and over all her sunburnt plains and in her trackless forests shall her children ultimately stretch out their hands unto God!

This is, indeed, an object of *faith;* for the present state of the Africans is awfully distant from all appearance of such an event considered generally. The habits of the Caffres and Hottentots are well known, those of the half civilized western nations not so much so; but they furnish a most impressive proof that in many circumstances, every approach to civilization, while paganism and superstition remain, only serves to increase human crime and misery. They have monarchical government, an order of nobility, merchants, and agriculturists; they have chief cities, towns, and villages; but they are at once the slaves of the most absolute and most diabolical despotism and of the most sanguinary superstition. For the slightest offence the life of man is taken away: at every funeral the blood of the common people is used to moisten the grave; the number slain for this purpose is proportionate to the rank of the deceased, and sometimes amounts to scores and hundreds of persons; and this too is repeated every year, so that the waste of human life is incalculable and wholly to be attributed to superstition and pride.

Yet, through the mercy of God, has the work of his grace begun in Africa. In Sierra Leone, on the West

the spectacle of a peaceful and happy Christian government is exhibited in delightful contrast with all these horrifying scenes—the fruit of superstition and the unchecked vices of the human heart: there no slave exists—no blood is spilt—no oppression lights on the poorest; the church and the chapel receive the crowded worshippers of the true God, and his praise is heard in their peaceful dwellings, the security of which is guarded by an equal law, as powerful for the poor as for the rich, for the black peasant as for his white governor. Southern Africa too now exhibits her converted tribes, and her civilization, carried forward along with the knowledge of Christ and the kind and hallowing influence of the Gospel. Let us not then faint nor be discouraged: by the messengers of peace, sent forth into all these dark lands, shall the glorious work be done under the blessing of God, and the cruelties of pagan Africa be numbered only as those of ancient pagan Britain, to call forth the song of praise from all her tribes, and give new evidence to the truth and power of the Gospel!

CHAPTER II.

PRESENT CHRISTIAN SECTS IN EGYPT.

In Egypt small remnants of the Jacobite, Armenian, Greek, and Catholic churches have maintained themselves under numberless indignities and public humiliations till the present day. The Mussulman regards them with contempt. When a Christian does not choose to walk through the streets of Cairo, the ass is the only animal that he is permitted to ride. If he meets a grandee he is obliged to dismount, till the latter has passed; and he must pay the the same mark of respect whenever he passes the house of the chief Cadi, twenty other courts of justice, and the principal mosques, if he would not expose himself to violence from the populace. Even European ambassadors

and consuls, perhaps with the exception of the English alone, are forced to submit to this degradation.

Like the forsaken hermitages and the ruins of ancient convents that crown the bare and rugged rocks of the mountains of Dshebel Mokkattem on the right bank of the Nile, the Christians still subsist in Egypt, a monument of what has been: just as irreconcileable in their rights and in their doctrines concerning the natures and persons in Christ, and as full of inveterate enmity against each other, as they were a thousand years ago.

The most numerous of these sects is that of the Jacobites or Coptic Christians. With Jacob, the Syrian, who flourished in the sixth century, they admit but one nature in Christ, and believe that the Holy Ghost proceeded from God the Father only, and not from the Son. These Copts are the gradually dwindling relics of the aboriginal inhabitants of Egypt. Like the ancient Egyptians, they are of a gloomy disposition, obstinate, and religious; ignorant, servile, and callous, from the ill treatment which for thousands of years they have experienced from their oft-changed rulers. Their sacred books are still written in the Coptic language; but this language, though it has long since ceased to be the ancient *Lisan Faraoum*, or language of the Pharaohs, is now scarcely understood even by the priests themselves. To those religious opinions which the eastern emperors of old forced them with sword and dungeon to embrace, they still cling with an inflexibility, which renders them insensible to the scorn of the Moslems and fills them with abhorrence of the Roman Catholic churches.

When Amru, at the head of the Arabs, entered Egypt eleven hundred years ago, the number of the Coptic Jacobite bishops still amounted to seventy: it has now dwindled to twelve. Most of these episcopal sees are in Upper Egypt, where, at a greater distance from the head-quarters of their oppressors, they experienced the less molestation. Their patriarch, however, who is styled the Primate of the churches of Nubia and Abyssinia, has his seat at Cairo, where there are twelve Coptic churches, including that at Fostat, also called Mase-el-atik, or Old Cairo.

The Greek Christians possess but two churches in Cairo, one of these is under the bishop of Mount Sinai, the other under the patriarch resident at Alexandria. In the latter city there are also several Jacobite as well as Greek churches. The Armenian and Catholic Christians are least numerous. The former have but one church in the capital of Egypt; the latter two churches and as many convents.

The Catholics are the most assiduous of these sects in the work of conversion. Jesuits, Capuchins, Franciscans, and other friars, are seen incessantly and zealously labouring to increase their small congregations. They have the prudence, however, to abstain from making too direct overtures to the professors of the Koran; their only triumph consists in now and then gaining over a Christian of some other communion to the Romish church. The Pacha regards these proceedings of the European apostles with the utmost indifference, convinced that their conversions will not make better or worse citizens, and well knowing that they often produce quarrels, which frequently furnish a pretext for imposing heavy fines on converters and converted. The monks of the Romish church have detached convents scattered in the Egyptian towns and even in Upper Egypt, as for instance that of the Franciscans at Achmina.

Under barbarous rulers, but little illumination can be expected from the most despised portion of the people, to which the Christians belong. I am not alluding here to European settlers, but to those who regard Egypt as their country; if, however, the place of abode of men possessing neither freedom nor rights may be called their country. They observe with slavish devotion church ceremonies transmitted to them from antiquity; and they are ignorant and superstitious as their masters. They contemplate with reverence the aged sycamore of Matare, a village near the ruins of Heliopolis, five or six miles from the capital. Tradition relates, that when the holy family on their flight to Egypt were once seeking shelter, this tree opened to afford them a retreat. No good Christian passes without cutting a small piece from the tree, which seems nevertheless to flourish in imperishable beauty.

With the like devotion the Copts perform pilgrimage to a cavern, which is said to have served for the abode of the holy family; and the Greeks do the same to a pillar in their church at Fostat, which is at least celebrated for what is rather a rare circumstance—a useful miracle. Any person, namely, who has lost his reason, and is bound to this pillar, is sure to recover it, if certain prayers are muttered over him.

The Coptic congregations dwell far up the country in Upper Egypt, where they possess at Achmina one of the most magnificent churches in the whole province. They extend as far as the falls of the Nile, on the frontiers of Nubia. There, in the town of Dshirdshé, where the missionaries of the Romish communion have also an *hospice* for the propagation of the faith, is still the seat of a Coptic bishop. The last vestiges of the Christian faith disappear at the commencement of the hot region of Nubia, in the kingdoms of Sennaar, Darfur, Dongala, and Dekin; and, in those unknown tracts, a savage paganism alone goes hand in hand with the distorted doctrine of Muhamed.

CHAPTER III.

THE JACOBITES IN ABYSSINIA—FRUITLESS ATTEMPTS OF THE CATHOLICS TO ESTABLISH MISSIONS.

It is about sixty days' journey through the deserts of Nubia to Abyssinia or Habesch. This country is an African Switzerland, a labyrinth of valleys, hills, and mountains, watered by springs, rivers, and lakes. Beeches and pines grow at the foot of the lofty mountains, the summits of which sometimes glisten with snow. On the verdant slopes of the hills, carnations, tulips, lilies, and other beautiful flowers, blossom in wild confusion amid the herbage of the meadows. The lion, the tiger, and the panther roar in the wilderness, and chamois swarm on the

highest peaks of the mountains. The notes of European birds are heard in the woods; but the cassowary and the ostrich rove through the steppes in the heart of the country.

The inhabitants of this rich and wonderful mountain-region came over, no doubt, at some very remote period from the neighbouring Arabia, from which they are separated only by the Red Sea. Their figure, their physiognomy, and their lank hair, confirm this conjecture; but their dark olive complexion seem to denote an intermixture with some more ancient aborlginal race, unless this colour be the effect of a hot sun upon a long series of generations. As far as we can learn from their traditions and books, their state suffered many revolutions from wars and insurrections, till the sovereignty of the whole country became invested in one family; for the sacred language in which their religious books, their most ancient documents, are written, is now the language only of the shepherds of the country. It is called the Tigré language. Tigré is part of the mountain-tract, contiguous to the Red Sea, containing the ancient Axum, with the remains of its former magnificence, among which an obelisk of granite eighty feet high is still standing. There the kings of Habesch are to this day solemnly consecrated. But the language of the sovereign and the grandees is the Amhara, so called from one of the most central provinces of the country. The residence of the Negus or king of Habesch is at Gondar in the province of Dembea.

The Abyssinians are a pastoral people, who barter the productions of their country with foreigners, because they are not yet acquainted with money. Just as they were delineated by Mr. Salt in 1810, so they were described by Guerreiro, the Jesuit, in 1608. "Among them," says he, "we meet with fewer vices than in many countries of Europe, where our holy faith bears sway. They have great bluntness in conversation, much innocence in their manners, nothing savage, nothing cruel."

The Portuguese navigators had discovered Habesch so early as in the second half of the fifteenth century. From that time commenced a commercial intercourse, and a closer connection between these Africans and the bold Europeans who succoured them against the predatory Moors and Beduins, in the neighbouring country of Adel

or Zaila. The Portuguese brought with them some of their priests to Habesch. These found there, to their no small astonishment, a Christian nation which had preserved its faith from time immemorial, though surrounded by Muhamedan and pagan neighbours. The Christianity of Abyssinia, derived from the earliest ages of our era, had, it is true, nothing in common with the doctrines of the West. The Sabbath was observed as well as Sunday, circumcision as well as baptism, and the holy communion together with abstinence from many kinds of food prohibited by the law of Moses. A close affinity was discovered between its tenets and those of the Jacobite Christians in Egypt. The Abyssinians knew but of one nature in Christ, regardless whether western ecclesiastical councils had condemned this dogma or not. That many teachers of the word of God had formerly come to them from Egypt, was proved by the circumstance that the head of their church, their patriarch, the abuna (our father), who resided in the town of Dobsan, acknowledged himself a suffragan to the Coptic patriarch.

So much the more intimate now became the connection between the Portuguese and the Abyssinians. King Etana Denghel, who was on the throne in 1525, even sent an ambassador to Lisbon to conclude a treaty of amity, and solicited Father Juan Bermudez, who had come to Habesch in the year 1520 with Alvarez, viceroy of India, to accept the post of abuna or patriarch of Abyssinia, when Mark, the former abuna, was lying on his death-bed. Bermudez cheerfully assumed the office, in which he was confirmed by Pope Paul III. who unexpectedly found his sacred authority extended into the interior of a quarter of the globe that was scarcely yet discovered. This state of things, however, was of but short duration. The rude zeal of the Portuguese soldiers, to whom the religious rites of the Abyssinians appeared absurd or impious, exasperated the people; and when, after the decease of the old king, Father Bermudez required his son Claudius to swear allegiance to St. Peter, that is, to the Pope of Rome, the young prince replied: "What care I for him? I call thee no longer abuna. Thou art a patriarch of the strangers, a man that worships four gods." The Father threatened him with excommunication; on

which Claudius exclaimed: "Thou art thyself excommunicated!" The king actually invited a new patriarch from Egypt, and Bermudez was obliged to quit Abyssinia.

The intercourse between Portugal and Habesch was nevertheless kept up. Ignatius Loyola burned with desire to establish, by means of his disciples, a mission in the country. He obtained the approbation of the courts of Rome and Lisbon. In the year 1556, twelve Jesuits travelled to Abyssinia. Their journey, however, was fruitless, for their intemperate and contentious zeal soon rendered them odious alike to prince and people.

At a later period (1604) Peter Pays, the Jesuit, was more successful. By his abilities and address he prepossessed the court in his favour, while his assistants preached the Roman Catholic doctrine in the country. King Seltam Seghed even went so far as to issue an ordinance, commanding that no one should maintain, upon penalty of death, that there is but one nature in Jesus Christ. This and similar mandates, which threatened the ancient religion of the people, spread discontent over the greatest part of Abyssinia. The king, under the guidance of the Jesuits, had recourse to rigour, which he carried to cruelty. The consequences were insurrections and civil wars, which made the throne totter. Many of the churches built by the Jesuits, which were more like fortresses than temples, were demolished by the people. The king, to preserve his crown, was obliged to grant permission to all to follow the dictates of their consciences. While the Jesuits murmured, the professors of the ancient faith sang: "Hallelujah! for the sheep of Habesch are delivered from the wolves of the West!"

On the decease of Seltam Seghed, in the year 1632, one of the first public measures of his son, Alan Seghed, was the expulsion of the Jesuits and all the Catholics. Their very name has continued to be an abomination to the people, even to the present day. Some Jesuits, who ventured to stay in Habesch, in expectation of better times, were seized and executed as contemners of the royal commands. Every subsequent attempt to establish missions has been frustrated. Three Franciscans, who came into the country at the commencement of the

eighteenth century, were executed in 1716. The people, though suspicious of Europeans, whose zeal for making converts is odious to them, are nevertheless mild and courteous to those who interfere not in religious matters. While pagans, Muhamedans, and Jews, are tolerated in Abyssinia, the settlement of western Christians is viewed with a jealous eye.

The most important circumstance that has recently happened for Abyssinia, is the translation of the Bible into the Amhara language. M. Asselin, chargé d'affaires to the French consul-general in Egypt, accidentally met at Cairo with a poor old man, who, having been teacher to Mr. Bruce and Sir William Jones, and being complete master of Ethiopic literature, assisted him in the execution of the work, which has been printed at the expense of the British and Foreign Bible Society.

The report of the Church Missionary Society for 1820-1 states, that Professor Lee had turned much of his attention to the subject of Abyssinia, and that several other members of the University of Cambridge were devoting themselves with his assistance to forward the opening plans in behalf of that country. To prepare Abyssinia for the reception and use of the Scriptures, in both the ecclesiastical and vernacular languages of the country, and to supply editions of them suited to their purposes, are objects worthy of years of toil by the best scholars of our land.

The British and Foreign Bible Society has availed itself of all the means at its disposal to provide such editions; and, by the active aid of its learned coadjutors, the Four Gospels in Amharic, procured for the Society by the Rev. Mr. Jewett in Egypt, were printed and forwarded in 1825 to Abyssinia. The Ethiopic Scriptures were at the same time in preparation. Two Lutheran clergymen from the seminary at Basle, destined to undertake a journey to Abyssinia for the purposes of investigation and research, preparatory to the commencement of a mission in that country, proceeded towards the end of the year 1826 to Cairo, the grand resort of North African intercourse, where other missionaries had previously arrived for the purpose of being permanently stationed there. The former met in Egypt

with Girgis, an intelligent and well-disposed native of Abyssinia, who had been sent by the king to procure an abuna, or bishop, from the Armenian patriarch, the former abuna having been expelled for intemperance. With this person the missionaries visited Palestine and Syria, and, after an intercourse of many months had confirmed their mutual regard, they found, on their return to Cairo, an Englishman, named Coffin, become by long residence an Abyssinian in sentiment and habits, deputed by the ras of Tigré, who is in a state of discord with the king, and had at first received the expelled abuna, but had now sent to the Coptic patriarch for another abuna. The ras further solicits the interference of the English to fortify Amphila, on the coast of his province, as a place of trade, and asks for mechanics and artisans, and especially a physician.

Mr. Coffin was the bearer of a letter to the British government containing these bequests, and had directions to proceed to England, if practicable, to deliver it. The missionaries justly consider this combination of circumstances as extraordinary; and though one of them, on account of his knowledge of medicine, may probably be detained by the ras at Tigre, he purposes to make it a condition of taking up his residence there, that he shall be allowed to accompany his colleague in visiting all parts of Abyssinia.

CHAPTER IV.

EAST COAST OF AFRICA — MADAGASCAR — ISLE OF BOURBON.

From the mountains of Abyssinia, for a range of some thousands of miles along the east coast of Africa to the Cape territory, consisting of regions hot, moist, fertile, but insalubrious for Europeans, reigns paganism, or the religion of Muhamed, or a mixture of both. The Portuguese

still possess here some settlements, relics of the days of their glory, at Mozambique, Monomotapa, Quiloa, and Sofala. At Mozambique, a small insular town, and the chief station of the Portuguese, there are two convents and as many churches. The place is also the seat of a bishop. For centuries but little has been done for the propagation of Christianity, and that little without success. Missionareis were frequently wanting, and, where promising beginnings were made, all soon relapsed into its former barbarism. In Monomotapa the Jesuits were long actively engaged: but it is doubtful whether the apparent disposition of the people for Christianity was so much the result of instruction as of fear of the Portuguese, whose protection or military aid was of greater consequence to the natives than their religion.

All the attempts made to convert the formidable natives of the extensive island of Madagascar, about 800 miles by 200, proved till lately still more unsuccessful. Its population, computed at four millions of souls, who combine the most deplorable inventions of paganism and the rudest notions of virtue with the belief in an only Supreme Being, continued to be sworn enemies to the Europeans. They were but too well acquainted with these Europeans, who come to annihilate the independence of nations and to make themselves masters of the natural wealth of their countries. So recently as the year 1815, the British settlement formed there was razed to the ground, and every European inhabitant of it massacred without mercy.

I shall say nothing of the earlier efforts of individual missionaries, among whom the French were particularly active, because they were productive of no benefit in Madagascar.

Prospects more pleasing to the benevolent mind have since opened in this island. In 1821 a treaty was concluded between the British governor of the Isle of France, and Radama, King of Madagascar, for the extinction of the slave-trade among his subjects. According to a stipulation of this treaty ten Madagascar youths were sent to the Mauritius and ten to England, to be instructed in useful arts with a view to promote civilization in their own country. Missionaries had previously been received at Tanana-

rivoo, the capital of King Radama, who had even placed under their care for education sixteen native children, three of whom were sons of his own sister, one of them heir-apparent to the crown, and the rest of the children of different nobles. Other schools were established, and the missionaries applied themselves assiduously to the study of the language of the island. Missionary artisans were sent out, preparations were made for the erection of cotton and silk-works, and it was even in contemplation to introduce the mulberry-tree into Madagascar.

Still more recent accounts assure us that prejudice is gradually giving way among the natives, and to this end the example and decisive measures of King Radama powerfully conduce. He has abolished infanticide and some other inhuman and superstitious customs, and enacted laws tending to the encouragement of industry and civilization. By a late treaty with the chiefs of an extensive portion of the island, inhabited by people called Sacalaves, he is become the ruler of at least two-thirds of Madagascar: and, considering the enlightened and liberal character of this sovereign, that event cannot but be regarded as auspicious to the extension both of Christianity and civilization.

Some of the youths educated in England, under the care of the London Missionary Society, have returned to their own country to communicate to others the useful knowledge which they have here acquired.

The number of native children of both sexes under instruction in the twenty-nine schools established by the missionaries in the environs of the capital, exceeds two thousand; and some of those educated at the central school or Royal College, at Tananarivoo, are at present usefully engaged as superintendents of schools in the country. In that institution there are now about one hundred and sixty boys; and the king has signified his pleasure that twelve of the most promising of them shall receive instruction in Greek and Latin. A public examination is annually held at the capital, on which occasions the king usually presides; and he enters with great interest into all the details of the meeting. A Society in aid of the schools has been established at Tananarivoo, with the sanction of the king.

and is denominated The Madagascar Missionary School Society. From the latest reports it appears that the missionaries are zealously exerting themselves to introduce the knowledge of letters among the numerous population of this extensive island, chiefly with a view to render the natives capable of reading the Scriptures. A translation of the New Testament into their language has been completed; the missionaries are proceeding with the books of the Old Testament: and a printing-press, with the requisite appendages, has been sent out to this station.

From among the youths trained in the Royal College eighteen have lately been selected for military service by command of the king, who, finding his endeavours for the government of the country cramped and sometimes paralyzed, for want of agents capable of communicating with him in writing, is now convinced of the necessity of using all means in his power for promoting the instruction of his people—a measure which can scarcely fail to conduce to the diffusion of useful knowledge, civilization, and Christianity.

In the other smaller islands off the east coast of Africa, such as the Isle of Bourbon and the Isle of France, Christianity is pretty general among the scanty population. Slaves themselves receive some little religious instruction. In all the other islands of this ocean, for instance in the Comorra islands, on the coast of Zanguebar, the people, mostly subject to Muhamedan conquerors, are still heathen.

CHAPTER V.

CAPE OF GOOD HOPE — PROTESTANT MISSIONS FOR THE CONVERSION OF THE HOTTENTOTS, CAFFRES, &c.

THE Cape of Good Hope forms the southernmost point of the African continent. The Dutch, under Jan van Ribek, conquered and took possession of it in 1653. In Table Bay they erected and fortified Cape Town, a place which, from its situation, must be of importance to Europeans while the maritime commerce of the East Indies continues to be so.

The Dutch were for a long period merely Dutch, that is, merchants. To humanize men was one of the last pursuits in which they would have thought of engaging. About the religious instruction of their own slaves they concerned themselves but little. There were scarcely any schools at Cape Town, and those which did exist were in a wretched state. Good families sent their children to Europe for education. The Calvinists, who possess most influence at Cape Town, long denied their Lutheran fellow Christians the privilege of having a church; it was not till 1779 that the latter, after surmounting numerous obstacles, were allowed the public exercise of their religion: and it was not before the conclusion of the eighteenth century that, in Holland itself, the propagation of a better faith among the heathen in the Dutch colonies began to be seriously thought of. Still less was done towards this end at Cape Town and among the neighbouring savages than in the other Batavian settlements.

With the reduction of Cape Town by the English, during the war of the French revolution (in 1795), commenced a new era for the heathen of southern Africa. The London Missionary Society, the United Brethren, and the Wesleyan Methodists, entered with laudable emulation upon their labours in the sacred cause.

The nearest neighbours to Cape Town are the Hottentots, a poor slothful tribe, possessing few ideas, who dwell

in scattered *kraals* or villages, rear cattle and sheep, pay scarcely any attention to agriculture, and have acquired but little taste for civilization from their proximity for two centuries past to Europeans. The people of more remote regions lead a wandering life, as they have done for thousands of years.

So early as 1736, the Moravian Brethren, in their zeal for the conversion of the natives, had begun to collect a little congregation of Christian Hottentots at Gnadenthal. George Schmidt, a pious German, was their first apostle. Gnadenthal is situated in a narrow fertile valley, about 135 miles east by north from Cape Town. The Dutch East India Company, however, in their mercantile policy, disapproved the undertaking, and even deemed it dangerous to the interests of the colony. They accordingly prohibited the propagation of Christianity, and prevented it till the year 1792. Not till then did they yield to the repeated solicitations of the Brethren, and grant them permission to send over missionaries again. George Schmidt had taught a few Hottentots to read, and left them a Dutch Bible; and this little had been sufficient to keep the spark of Christianity alive among them. The congregation has since increased from year to year, and six missionaries soon found abundant employment in teaching and diffusing European civilization. In 1816 there were at Gnadenthal two hundred and forty-four houses, inhabited by twelve hundred and seventy-six persons; but, owing to the removal of several families to the new settlement of Elim, their number was reduced in 1825 to twelve hundred.

The appearance of this Hottentot town, with its church, its school, and its busy artisans, induced the British governor, the Earl of Caledon, in 1808, to grant the Moravians a site for a new mission, about forty miles northward of Cape Town, on the coast. This is Grönekloof (Greendale). Here resided from sixty to seventy Hottentots in twelve huts. The missionaries immediately fell to work, erected a school, taught the operations of agriculture and gardening, burned down the neighbouring woods, which were the haunt of tigers, and the whole country soon assumed a different aspect under their hands.

So early as 1813, forty-four Christian families dwelt there together in neat habitations, and in 1827 the place had five hundred and eighteen inhabitants. At another mission to which, in honour of Lord Caledon, his name was given, about one hundred and thirty miles eastward from Cape Town, six hundred Hottentots were settled in 1816. Though circumstances caused the relinquishment of this station in 1822, it was re-established in 1827, with the concurrence of the government.

The United Brethren have also settlements at Hemel in Aarde, near Caledon, at Elim, near Cape Aiguillas, and at Enon, on the Witte River, near Algoa Bay. On the invitation of the colonial government, they are preparing to extend their labours beyond the borders of the colony, by adding a sixth settlement among the Tambookies to the five enumerated above. It appears that these people, who, under their chieftain, Powana, possess an extensive and fertile tract of country bordering on the district of Somerset, having, like other tribes, suffered from the inroads of the Mantatees, applied to the colonial government for protection: but this could not be afforded beyond the bounds of the colony, and they were unwilling to remove within its territory and to leave their fine country a prey to others. After the defeat of the Mantatees, Powana begged the colonial government to use its influence for the establishment of a missionary institution among his people: and government proposed the measure to the Brethren, who, after visiting the Tambookie chief, acceded to the application.

The London Missionary Society also has establishments at Bethelsdorp, founded in 1802, about four hundred and fifty miles eastward of Cape Town, near Algoa Bay, where twelve hundred Hottentots are engaged in agriculture, rearing cattle, and various trades; at Theopolis, sixty miles north-east of Bethelsdorp; at Pacaltsdorp, two hundred and forty-five miles east of the Cape; at Hankey, a new station, named after the Treasurer of the Society, near the Chamtoos River, between Bethelsdorp and Pacaltsdorp; and at Paarl, Tulbagh, and Bosjesveld, from thirty-five to seventy-five miles distant from Cape Town.

In Albany, a district in the eastern part of the Colony, the Wesleyan Missionary Society has its chief station at Graham's Town, with subordinate stations at Salem and several other places.

Farther in the interior of South Africa, as far as the Great Orange River, dwell the roving tribes of the Bosjesmans, the Namaquas, the Coranas, and others. All these, like the Caffres in general, are a handsome vigorous race of men, of a brown colour, and with woolly hair. Here, in luxuriant valleys, enclosed by immense sandy deserts, vast forests, and detached ranges of hills, they subsist by some little agriculture and the produce of their herds of cattle. Some of them have a notion of a supreme, invisible Being—but the belief in sorcery and conjuration is the religion of most. Many of them are reported to have never yet reflected whether that which feels and thinks in them be any thing more than the body or not. When Campbell asked two Bosjesmans, "Who placed the sun yonder in the firmament and prevents it from falling?"—they replied, "We cannot tell, but have often wondered at it ourselves."

With pious ardour and self-denial the missionaries have advanced beyond the Orange River into the very heart of the Griqua country. Their missions extend to the town of Griqua itself, and into the territory of the Bootsuannas, who surpass the other tribes in knowledge, and even understand the art of working copper and iron. At Lattakoo, the capital of the latter, situated on the river of the same name, at the distance of six hundred and thirty miles from the Cape, King Mateebe, on his return from a jackal hunt, granted them permission to teach among his people. "Send your priests," said he, "I will be a father to them." The town of Lattakoo, which is neatly built, contains about fifteen hundred houses and eight thousand inhabitants. The people manifest a certain degree of civilization and considerable mechanical industry. Twenty other great tribes, still farther northward in the interior of Africa, all speak the language of the Bootsuannas, and are said to be more polished than the inhabitants of Lattakoo.

Attempts to establish missions have also been made in

the immense territory of the red Caffres, on the east coast, to the north of the Great Fish River, where the Tambookies, the Mambookies, the Makinas, with their copper and iron mines, and other tribes, dwell in proud independence, in regions never before visited by any European.

The number of the Caffres subject to the three chiefs, T'Gaika, Hinza, and Slambie, is computed at about 130,000 souls. The Tambookies amount to about the same number, and their most distant kraalls are not much more than two hundred miles from the territory of the Cape. The Wesleyan and the London Missionary Societies have stations in the Caffre country; the introduction of Christianity seems to be encouraged by some of the most powerful of the chiefs; and hopes are entertained that, from the prudent measures of the local Government of the Cape on the one hand, and on the other the confidence with which the natives have been inspired by their intercourse with the missionaries, the wars which till recently were constantly occurring on the borders will give place to a state of settled peace.

During the last years, however, there have been great commotions among the tribes to the eastward of Caffraria. The whole land has been in a state of warfare, and thousands of the wretched inhabitants, apparently the remnants of various tribes, driven from their respective countries, have sought an asylum among the Tambookies and the Caffres. These wars seem to have commenced near Delagoa Bay; and some of the tribes to have proceeded northward, others in a westerly direction, and others toward the Caffre frontier. Great numbers appear to have perished from famine; but these restless tribes are now again at peace.

In the Bootsuanna country the operations of the missionaries sent out by the London and Wesleyan Societies have been lately suspended, in consequence of the contentions of different tribes, but the labourers have since returned to their posts. In this country the scarcity of rain is found to be a great obstacle to agriculture. The missionaries assured the Rev. Dr. Philip, at the time of his visit in 1825, that a shower to moisten the earth is a rare circumstance; and that for five years they had not

seen a drop of rain-water running on the surface of the ground. Accordingly their sole dependence for corn and vegetables is upon irrigation, and, to procure water for this purpose at New Lattakoo, they had to cut a channel two miles in length and from three to five feet in width. It is rarely that even a cloud is seen. Clouds and shade impart to a Bootsuanna a more lively idea of felicity than sunshine and fine weather to an Englishman. In the language of these people *pulo*, rain, is the only word which they have for a blessing—and showers of rain are truly showers of blessings.

In the country of the Namaquas, the London Missionary Society has stations at Bethany, Pella, Steinkopf, and Reed Fountain; and the Wesleyan Society, at Lily Fountain in Little Namaqua land: but the frequent distress sustained by the Namaquas from want of pasturage, and the interruption to the labours of the missionaries resulting from the consequent necessity of moving from one place to another in search of it, are powerful reasons against increasing the number of missions among these people. It would, however, be important if their various tribes could be induced to settle in some part of the country, and to direct their attention to agriculture. With a view to facilitate such a change in the state of that people, a professional gentleman of South Africa purposes surveying a portion of the Orange River in order to find out, if possible, a spot where the irrigation of the adjacent lands would be practicable with a moderate expenditure of labour. Should this project succeed, the labours of the missionaries among the Namaquas will be eventually prosecuted under circumstances far more favourable to the systematic application of means for their religious and social improvement.

It would appear that some of the advantages here contemplated have been enjoyed by the Wesleyan missionaries, who report that at the Khamiesberg a considerable part of the tribe of Little Namaquas have been reduced from migratory habits to the cultivation of the soil and the practice of useful arts, and that they have wholly renounced idolatry and their native superstitions. Buildings, fields, and gardens, have here taken the place of the

former Hottentot kraal. Another great benefit which these people have derived from the settlement of the missionaries among them is the exemption from those hostilities, from which none of the tribes of Africa hitherto discovered in a purely heathen state are free. Before Christianity was introduced among the Namaquas, their neighbours, the Bosjesmans, were frequently making attacks on them and stealing their cattle, in consequence of which much blood was shed: but, since they have been collected upon one spot and have had a missionary residing among them, they have had nothing to fear either from enemies without, or from any who might be disaffected within: for the Bosjesmans dare not now venture to attack the Namaquas, and the latter will not attack the Bosjesmans, having learned from the Gospel to regard them as the offspring of the same common parent.

The better we become acquainted with the Caffres, through the courage and perseverance of the missionaries, the more we are compelled to recant those prejudices which we entertained regarding those tribes. They are more susceptible of improvement in domestic and social matters, farther advanced in the diffusion of the conveniences of life, and more humane in their nature, than we had imagined.—But they too learn to know us Europeans by means of the missions in a more favourable point of view, and discover, that we are not merely bloodthirsty, rapacious barbarians, who come across the sea to make slaves, and to seek gold, bringing in exchange stupefying liquors and murderous weapons; or to wrest their liberty from independent nations, their land from its ancient inhabitants, and to sow discord between valiant tribes that we may exterminate them with the greater ease. The pious missionaries of our days traverse Africa accompanied by the Bible and the plough.

If Dutch boors in the environs of Cape Town have heretofore hunted down Bosjesmans like wild beasts and shot them without ceremony, is it matter of surprise that the Caffre tribes should transmit their abhorrence of Christians from generation to generation?—Thanks to the efforts of later missionaries, they prove more and more successful in healing misunderstandings, in recon-

ciling long exasperated nations, and in rendering even European traders more Christian-like. Things which formerly could not be done at all are now done openly. There are even free schools at Cape Town for slaves, which are attended by brown and black pupils between the ages of six years and thirty. Though these institutions are not founded by the public authorities, but by philanthropic individuals, still those authorities are entitled to praise when they do not throw obstacles in the way of improvement.

The colonial government of the Cape has not, however, been content of late with earning this barren praise. Not only has it afforded encouragement to the introduction of Christianity among the bordering tribes, but it has issued an ordinance for facilitating commerce with the Caffres and other nations situated beyond the boundaries of the colony. Some of its regulations have a strong moral tendency. Thus it is ordained that no one shall pass the limits of the colony for the purpose of trading without a license—that licenses shall be granted to persons of good character only—that no one shall be authorized to carry beyond the boundaries fire-arms, offensive weapons, or ammunition, beyond what may be deemed necessary for personal defence—that any person convicted of maltreating or defrauding a Caffre or any other foreigner shall be subject to fine or imprisonment—that any goods, merchandise, or cattle, which may be legally sold within the colony may also be offered for sale or barter to the tribes beyond it, except fire-arms, offensive weapons, ammunition, and spirituous liquors, such things being declared to be contraband, and persons seized with them are to be dealt with according to law. By the enforcement of such Christian regulations the British government cannot fail to acquire a most beneficial and increasing influence among the pagan nations bordering upon its territories.

The Commissioners of inquiry, who have lately been engaged in the investigation of the state of this colony, have suggested its division into two provinces, a measure which has received his majesty's approbation. The Western Province will comprise the districts of the Cape,

Stellenbosch, Zwellendam, Worcester, and Clanwilliam: the Eastern will consist of the districts of Graaf Reinet, Beaufort, Somerset, Albany, Uitenhage, and George. The superficial extent of the two provinces is nearly equal. The population of the former amounts to forty-five thousand free persons and twenty-nine thousand slaves; its produce consists chiefly of corn and wine. Cape Town, notwithstanding its admitted disadvantages in some respects, will continue to be its seat of government. The population of the Eastern Province is estimated at about forty thousand free persons and six thousand five hundred slaves: it chiefly affords pasturage for cattle; and its capital will be either Uitenhage or Grahamtown.

CHAPTER VI.

THE WEST COAST OF AFRICA—CONGO—LOANGO.

Beyond the Great Orange River, northward of its mouths, extends a region nearly fifteen hundred miles in length along the west coast of Africa, in no part of which European settlements are to be found: nay, by far the greater part of this region is still an unknown country. The seaman calls an immense tract of it by no other name than "The Desert Coast," and where there are inhabitants, as near Cape Negro, they are described as cannibals. Such are the Zimbebes and Jaggas.

It is not till we reach the coast of Benguela, Angola, and Congo, that we again meet with European towns and forts. In these hot and fertile countries, the Portuguese have ancient and extensive possessions. Their towns of San Salvador and Pemba in Congo, Loanda de San Pablo in Angola, and San Felibe in Benguela, each containing from ten to twenty thousand inhabitants, are annually visited by caravans, bringing gold-dust and ivory from the unknown interior of Africa. This is Portugal's African

Brasil, divided into dutchies, counties, and marquisates, which are ruled by royal governors and viceroys.

The clergy of the episcopal diocesses here have caused Christianity to be preached to the Negroes ever since the fifteenth century. But, with the exception of prisoners and slaves, or tribes dependent on the forts of Portugal, the Christian faith has not won any free nation: for, when the inhabitants of the country considered the way of life and the cruelty of the white strangers, who dispossessed them of their lands and carried away their captive brethren beyond seas, they were filled with horror of the God of such people, and with the bitterest hatred against all who embraced the worship of that God. It is known that the Jagga Negroes have peculiarly sanguinary associations (Quixiles) for preventing the propagation of the faith of the Whites; and they carry on a war of extermination.

In those parts, however, of Congo, Loango, and other countries, which are more or less subject to the Portuguese, the Gospel has already made great progress through the courage of individual missionaries. It is computed that the number of converted Negroes far exceeds one hundred thousand. Several native princes even are Catholics. This change is chiefly owing to the zeal and exertions of the Capuchins.

According to the reports of Father Antonio Zuchelli, who in the early part of the eighteenth century traversed Congo as a preacher, and even converted the sovereign of Sogno, a kingdom then dependent on Loango, the Christianity of the Negroes in his time was not of the purest kind. Together with the outward forms of the Romish worship, they adhered to their ancient pagan customs, their hideous lamentations around the dying and the dead, their adoration of the black goat, which Zuchelli of course regarded as the representative of the devil, and other usages. The zealous Capuchin, unable to devise more effectual means of enforcing his exhortations, would frequently seize a cudgel to beat better convictions into the graceless Negroes.

French ecclesiastics also founded missions in 1766 in the countries of Cacongo and Loango. In their reports they spoke in high terms of the joyful welcome which, as

servants of God, they received from the congregations of Christian Negroes. The missions in Cacongo, Congo, and Benguela, are still kept up, though with a good deal of interruption, and feebly supported: for the tropical climate, with its long continued rains, followed by the rapidly drying harmattan, and with its intense heat, which is suddenly moderated by the tempestuous winds of tornadoes, gives a fatal shock to the constitutions of Europeans on their first arrival in the country.

CHAPTER VII.

GUINEA—SIERRA LEONE—CHRISTIANITY OF GAMBIA.

If the Christian faith makes but slow progress in those countries which are called Lower Guinea, it is not owing entirely to the perverseness of the Africans or the evils of the climate, but still more to the careless indifference of the Portuguese. Upper Guinea, from Cape Negro to the Sierra Leone mountains, is equally visited by tornadoes and harmattans, scorching heat and deluges of rain; but the Europeans settled here, English, Dutch, Danes, and French, are of a more active turn, better versed in the arts and sciences, more skilful in the preservation of health, and at the same time more humane, or more prudent, in their treatment of the natives.

All the settlements hitherto formed in Upper Guinea appear, indeed, to the eye but as very widely scattered points in a tract of country two thousand five hundred miles in length. Here dwell yet unnumbered tribes of Negroes, especially toward the interior of this great continent.

In Upper as well as in Lower Guinea the aboriginal inhabitants are heathen. They adore, it is true, or at least have a notion of an invisible God, but pray with stupid superstition to works of Nature or images made with their own hands, because the antiquity of the practice or the priests have instilled into them a profound reverence for

this fetish worship. They have in general but one and the same name for heaven and the Supreme Being, and almost every nation has its peculiar hierarchy of gods or fetishes. The latter are honoured for their supposed magical, healing, or protecting properties, without being regarded as actual deities, especially if they have been made by human hands. Many believe the immortality of the soul. The Mandingo Negroes pray for deceased friends. The Onninas, in the midst of the battle, sing hymns to God. The Temboos pray in the morning: "God help us! we know not whether we shall be alive to-morrow; we are in thy hand!" Oldendorp, the missionary, heard a Watje Negress in the Caribbee islands pronounce this prayer: "O God, I know thee not, but thou knowest me! I have need of thy help."

Almost all the Negro nations of Africa have priests and priestesses, who present the prayers and offerings of the people to the gods and return answers in their name. Owing to the ignorance of the laity, the priesthood is of course a thriving profession. It is the priests who intimate to princes as well as to subjects what kind of offerings, whether cows, sheep, silks, young females, or spirituous liquors, will be the most acceptable gifts to the wolf, the sacred serpent, or the black he-goat. The people are misused by the kings as well as by the priests. The Negro kings, mostly despotic sovereigns, are cruel that they may appear powerful: their harems are not rarely filled with thousands of women, who in some places form an armed body-guard for their masters; and their entertainments are often marked by the massacre of prisoners of war, or of their own subjects. On occasion of the death of the king of Akim, three hundred and thirty-six of the women of his harem had their arms, legs, and ribs, broken, and were then buried alive. By way of displaying the horrible magnificence of princes, it is sometimes the practice to conduct ambassadors who are presented to them through whole files of men's and horses' heads which have been recently cut off.

Many Europeans behold it is true with horror this ferocious disposition of the nations of Africa, but they took little pains to correct it. They rather sought to turn the

military barbarity of the Negro chiefs to profitable account. The slave-traders, it is well known, surpassed the Negro princes in obdurate inhumanity. How many millions of wretched blacks have been in the course of centuries carried across the sea from Guinea by Europeans! frequently more than a hundred thousand in one year, scarcely half of whom ever saw the shores of the New World, numbers of them perishing during the voyage of grief, of cruel treatment, or in mutinies, or wilfully putting an end to their lives in a variety of ways. When once, so Oldendorp relates, many Negroes on board a ship had resolved to starve themselves to death, the captain could not devise any expedient to deter them from their desperate purpose, but to cut one of them in little pieces, and threaten the rest of them with a similar fate unless they took their food as usual. This treatment seemed to them much worse than any thing they had yet anticipated from futurity, and they submitted to their melancholy lot.

The execrable traffic of Christian nations continued till the commencement of the nineteenth century. So long as the shores of Guinea rise above the surface of the ocean, will future ages recount the atrocities of Europeans, but remember also with emotion the philanthropic Wilberforces, Sharps, Thorntons, Clarksons, and others, who first lent a hand to terminate these horrors. It is remarkable that no Christian sovereign, no minister, no statesman, first conceived and set about the execution of the simply grand and humane idea. No, they were plain, honest, pious people, Quakers of Pennsylvania, who first abolished the slavery of the Negroes, and whose example was immediately followed (in 1801) by the whole republic of the United States of America and Denmark. But, so lately as 1813, a European sovereign—the king of Portugal—could formally authorize the traffic in his black fellow-creatures! The British were generous enough to bring back his Most Faithful Majesty by force to the duties of humanity, by taking such of his ships as were found engaged in the slave-trade, and setting at liberty the blacks on board them.

The work begun by humanity the heroism of Christian

virtue completed on those coasts, which were so long the theatre of ineffable cruelties.

In 1771 Granville Sharp, a wealthy and benevolent man, having espoused the cause of a Negro boy, whom the captain of a slave-ship claimed as his property, and would have carried out of the country against his will, brought the question before the Court of King's Bench, and the verdict of the jury on this occasion decided that "the slave who sets foot on the soil of England shall be free as any native of the country." At the conclusion of the American war there were actually several hundred Negroes living in London, free but unprovided for, and reduced to the lowest state of indigence. On this occasion, the same Granville Sharp conceived the idea of founding, in association with other philanthropic individuals, a British Negro colony on the west coast of Africa. In the year 1787 a convenient site at Cape Sierra Leone was purchased of the Negro princes there; it was speedily enlarged by fresh purchases in the neighbourhood; and a new town, called Freetown, was built in the harbour of George Bay and peopled with free Negroes.

The Sierra Leone Company, formed in London, soon obtained the public confidence, immunities from the government, and considerable contributions from new members. The colony in Africa rapidly increased every year, especially after the abolition of the slave-trade. Fort Thornton was built; in 1809 a new town, called Kingston, was begun, and at the same time a new retreat for Negroes was founded at the foot of Leicester mountain, after which it was named, and chiefly peopled with members of the Ambera tribe, who were induced by the grant of various privileges to settle there. Village after village was raised by the Negroes liberated from the slave-ships who were brought thither.

The chief object of this settlement was not commercial gain so much as the civilization of the natives. To this end a distinct Society was formed in London in 1807, for the purpose of diffusing useful knowledge in Africa. Its efforts were aided by the excellent Missionary Societies of England. In all the towns of the new colony schools were founded for adults as well as children; churches erected;

preachers of the Gospel of Christ and of brotherly love sent forth into the surrounding countries; the neighbouring Negro princes won by presents, commercial advantages, and the gratuitous instruction of their children in European arts and sciences; Bibles distributed by thousands in the native languages; journeys of discovery undertaken; Negroes of superior talents trained for teachers and even for missionaries—in short nothing has been neglected which could lead to the improvement of the social state among the inhabitants of the west coast of Africa.

In 1821 an act of parliament passed for abolishing the African company, vesting its possessions in the British crown, and annexing these and all other territories of his majesty between the 20th degree of north latitude and the 20th degree of south latitude, to Sierra Leone, and making them dependencies of that colony. Thus all the British possessions scattered through forty degrees of latitude, approaching on the south the colony of the Cape and on the north the empire of Morocco, are placed under one system of administration, from which measure great advantages to the civilization of Western Africa may reasonably be anticipated.

Some Negro tribes dwelling in the vicinity of the colony, in order to obtain security from the attacks of enemies by whom their people were either murdered or sold into slavery, have recently placed themselves under the protection of the British government and ceded their countries to the crown, on condition that the undisturbed possession of their private property should be guaranteed to them. It was to support the horrible trade in slaves that the surrounding nations were constantly engaged in the sanguinary wars which have nearly depopulated the once rich and fertile countries of the Sherbro, which form part of these cessions, and from which it is computed that between fifteen and twenty thousand wretched inhabitants were annually carried into slavery. The great slave-dealers, who retired from the country on the conclusion of this convention, resolved to re-establish their traffic by force; and Sir Charles Turner, who succeeded the unfortunate Sir Charles M'Carthy in the government of Sierra Leone,

was obliged to take active measures for subduing the insurgents.

By the return of 1822, Freetown, the capital of Sierra Leone, contained nearly six thousand souls, and the whole colony about seventeen thousand inhabitants: of these more than fifteen thousand were natives of Africa; the rest being chiefly Europeans, Maroons, and Nova Scotia settlers. Of those born in Africa upwards of eleven thousand had been liberated from the holds of vessels, which were carrying them into interminable bondage. Nearly nine thousand of the latter dwell in sixteen settlements, where schools are established and religious instruction is dispensed by the agents of the Church Missionary Society. At the end of the year 1826 the number of scholars in these places and in Freetown amounted to two thousand and seventy-five, and that of communicants to four hundred and forty-three. In the preceding year the liberated Africans of these settlements, exclusively of Freetown, sold to government alone surplus produce to the amount of 3500*l.*

When the late Sir Neil Campbell assumed the government of the colony, he formed the villages of liberated Africans into three divisions, which received names descriptive of their locality. The Eastern or River District comprises Kissey, Wellington, Allen Town, Hastings, Waterloo, and Calmont, which lie in a south-east direction from Freetown, in the order here mentioned, along the eastern border of the colony on the Bunce River and the Timmanee country. The Central or Mountain District comprises Leicester, Gloucester, Regent, Bathurst, Wilberforce, Charlotte, and Grassfield. The Western or Sea District comprises York, Kent, and the Bananas Islands. This division is well adapted to its object, the efficient and economical application of the labours of superintendents and teachers.

About the year 1820, the late Sir George Collier, then commander of the British naval force on this station, in two reports on the African settlements, bore honourable testimony to the great improvement of the colony:—"Roads," says he, "are cut in every direction, useful for communication; many towns and villages are built and

others are building, as the black population increases. More improvement, under all circumstances of climate and infancy of colony, is scarcely to be expected. I visited all the Black towns and villages, attended the public schools and other establishments, and never witnessed in any population more contentment and happiness."

The then governor, Sir Charles M'Carthy, also stated as the result of his own observation in the same year, that the whole of the country round Kissey, a place containing about thirteen hundred inhabitants, was in a state of very good cultivation; displaying in every direction extensive fields of rice, cassada, and ground-nuts; that the parish was not only likely to furnish that year sufficient for its own wants, but to supply its neighbours with every kind of produce then cultivated in the peninsula. Almost all the grain and vegetables brought to the market at Freetown are grown in this parish. The mountains close to the town afford the finest timber. Many of the inhabitants are employed in burning shells to make lime; and, from the abundance of the shells and the facility of conveying them by water to Kissey, this place will probably become the chief mart for the supply of lime to every part of the colony.

To show the scale upon which some of the public works here are executed, it will be sufficient to mention that, according to the Report of the Church Missionary Society for 1827, a road was then making from the settlement of Waterloo to Maharra, in the Timmanee country, about one hundred miles distant, which was expected to promote greatly the communications with the natives.

The Americans are joining their exertions to those of the British for the suppression of that bane of African civilization, the slave-trade, by the establishment of a colony of Free Blacks from America and liberated Africans. For this purpose land was purchased at Cape Mesurado, and thither the settlers removed in 1822, after a temporary residence at Sierra Leone. They had not been long there, however, before they were attacked by the natives, whom they repulsed with great loss, but not without suffering so severely themselves as to be obliged to abandon the settlement. Not daunted by this disaster, the Colonization So-

ciety, under whose auspices this enterprise was undertaken, sent out a second body of colonists. The territory purchased for this settlement has received the name of Liberia, and the district which comes more immediately within its influence extends about three hundred miles from the river Gallenas to the country of the Kromen. Its capital, named Monrovia, after the late President of the United States, already containing a population of one thousand souls, is situated about half a mile from the mouth of the river Mesurado, and defended by a strong fort. Four factories, or trading establishments, have been formed on the coast; between these and Monrovia a small schooner is kept constantly running, and this is one of the sources to which the new colony is indebted for its abundant means of subsistence and remarkable prosperity The town is now perfectly secure from the natives, and its inhabitants not only enjoy in profusion the comforts of life but many of them have acquired considerable property

If greater success has not attended the efforts of the Christian labourers in this quarter, it is partly owing to the extreme insalubrity of the climate to European constitutions and the rapid mortality of the missionaries engaged in the good work. Hence it is obvious, that a main object with the philanthropic Societies, whose efforts are directed to the extension of the benevolent doctrines of Christianity, should be to provide native labourers to whom at least part of the task might be devolved. A few able Europeans may, therefore, by devoting themselves to the superintendence of seminaries or colleges of native youths in their own countries, both save a great expenditure of the lives of European teachers and contribute to the more rapid advance of Christianity among the heathen.

The following pertinent remarks on this important subject occur in a recent Report of one of the County Associations of the Church Missionary Society:—

"To raise Sierra Leone to its full efficiency as a pharos of light to Western Africa, three requisites are indispensably necessary—1st, The promotion of general education to such an extent that the English language shall be spoken in its native purity throughout the colony, and be thence transmitted to the neighbouring states—2ndly, The

establishment of two schools for the special purpose of qualifying pious natives to become schoolmasters and schoolmistresses, by affording them a superior and appropriate education—and 3dly, The erection of an efficient Christian Institution, wherein native Africans of superior intelligence and decided piety might be trained for the ministerial office. The re-captured Negroes located in Sierra Leone speak every dialect of Western Africa, and will be the fittest instruments, when properly educated, to translate elementary works and even the Scriptures themselves into their own tongues: and, when grounded in the Arabic language and able to understand the Koran in the original, they will be prepared to meet the Moslem teachers on their own ground, to oppose the Gospel of Christ to the law of Muhamed, where alone that law is gaining an increasing ascendancy over the human mind, and thus to bring Christianity into a fair and efficient competition with the dominant and only proselyting religion of Northern and Western Africa.

"With feelings of peculiar satisfaction, your Committee have perceived in the recent discoveries made by Major Denham and Captain Clapperton what may possibly remove the grand difficulty, which has hitherto retarded the education of converts for missionary purposes from among the re-captured Negroes of Sierra Leone. That difficulty has been the insalubrity of the climate of Western Africa, and the consequent want of a healthy spot for a Christian Institution. In the Bight of Benin, where the Niger empties itself by means of a Delta into the Atlantic, is situated the island Fernando Po; where, to use the language of a modern author, 'health and safety dwell; and where, commanding the outlets of the Niger, Great Britain would command the trade, the improvement, and the civilization of all Northern Central Africa.' A second salubrious situation where, as far as health is concerned, a Christian Institution and schools might be conducted with perfect safety is mentioned by the same travellers: this is a high table-land within the tropic, chiefly in the parallel of 12° or 13° north. Your Committee hail this most important discovery as an opening of Providence for facilitating missionary exertions in Western Africa; and they trust that

the Society will be enabled by the increasing liberality and personal services of its friends to avail itself of this opportunity of usefulness to the benighted children of Ham."

The Committee of the Church Missionary Society entering entirely into these views of their intelligent associates, are taking measures for placing the Christian Institution of Sierra Leone on an efficient footing. This design has been the subject of much correspondence and deliberation, as the Society have come to the fixed determination of prosecuting, by all means in their power, and in any place, whether in Europe, or in Africa, which may ultimately prove most eligible, the education of intelligent and pious natives, with the view of their becoming Christian teachers among their countrymen.

Meanwhile the British Government has authorized the formation of a settlement in the island of Fernando Po, and an experiment is about to be made under the direction of Lieutenant colonel Denham on a portion of the liberated Africans, to communicate to them a practical knowledge of agriculture. It appears also that, during the brief government of the late Sir Neil Campbell, a new plan was formed for the education of the liberated African children, whom he proposed to concentrate into three large schools, one for each of the three districts, into which he had divided the villages; but his death, which took place shortly afterwards, will probably lead to new arrangements.

Thus has Sierra Leone become one of the most important points in these regions for the population of Africa. There, on a lately desert tract, are now, as we have seen, upwards of seventeen thousand Negroes—mostly rescued from the clutches of ruthless slave-smugglers, instructed in the Christian religion and the arts of civilized life.

A striking proof of the moral influence which the colony has acquired over the neighbouring tribes, even where their strongest and most inveterate prejudices are concerned, was exhibited at the decease of King George of Bullom, who died in May 1826, at the advanced age, it is said, of 110 years. The Bullooms had not till this time suffered their Kings to die a natural death, but always despatched them when they considered them about to

expire, sacrificing two human victims, whom they buried in the same grave. In the present instance, the fear of involving themselves in trouble, or "getting a palaver," as they term it, with Sierra Leone, led them to dispense with the cruel practice.

From this spot too the knowledge of useful trades, the improved modes of cultivating rice and cotton, and the processes of agriculture and gardening, are spread far around among the Negro tribes, and with them the doctrines of the Christian religion, from Cape Negro to the gum-forests on the Senegal. Philip Quaque, a black missionary, preached the Gospel to the tribes on the Gold Coast, in the Amina language. It was proclaimed, as in the settlements of Sierra Leone, at Yongro Pomoh on the coast of Bulam, likewise at Bashia and at Canoffe, on the shores of the Rio Pongas, at Gambier, on the river Dembia, on the island of Goree, in the Senegal, at the mouths of the Senegal, and in many other places. British liberality cheerfully furnishes abundant contributions in support of the great work of the civilization of Africa; and the successive governors, Sir Charles M'Carthy in particular, have distinguished themselves by a real enthusiasm in behalf of the sacred cause.

Compared with such enterprises, indeed, all the earlier missionary attempts made on the west coast of Africa by the French and Portuguese must be regarded as insignificant. In these no attention was paid to the melioration of the social state of the Negro tribes, by the introduction of schools and useful arts and by the improvement of agriculture. The efforts of individuals were not seconded by their respective governments, and the good they effected in many instances expired with them or soon after their decease.

Thus, for example, Christianity was planted some centuries back in the Negro kingdom of Barra, on the river Gambia. It was carried thither by French ecclesiastics from the French factory of Albreda, in the adjacent country. So early as the commencement of the eighteenth century, several Christian congregations were formed; but for want of missionaries they were dissolved or degenerated. When the Abbé Demanet arrived there in the year 1764, he found remnants of the Christians in

seven villages only, where a priest had not been seen for twenty years. He there revived the love for Christianity, as well as in the Negro States of Sin, Thin, and Barbesin, in the neighbourhood of the isle of Goree. The King of Sin treated him courteously. "The Christians," said he to the Abbé, "are my best subjects. I worship, indeed, the same great God that thou dost; but the mysteries of thy religion I cannot comprehend. Make all my people Christians if thou wilt. I shall have no objection."—The zealous missionary actually instructed and baptized about a thousand Negroes in a short time: but his labours produced no permanent benefit, for the work begun by him was but feebly prosecuted, and at length totally forgotten in the wars and political revolutions of France.

I shall subjoin here a remarkable circumstance, communicated by Captain Smith, who was long resident at Tripoli. He says, that among the Negro slaves, mostly of a vigorous, handsome race, brought from the interior of Africa to Tripoli, there are many who call themselves Christians, though they are extremely ignorant and strangers alike to circumcision and to the most ancient symbol of Christianity—the Cross. One evening just as a ship belonging to the Pacha of Tripoli, bringing some of these slaves from Algiers, came to an anchor, the evening bell was rung in a vessel which lay at a little distance. The Negroes joyfully sprang up, called to their companions, embracing one another with transport and exclaiming: "Campan! Campan!" This Latin or Italian word led the interpreter to inquire the cause of the general joy. He was informed by the slaves, that in each of the Negro towns of their native country there was an open place, where stood a building provided with a bell. This bell is rung morning and evening for prayers, after which the priest delivers an exhortation to the assembly. The people knew nothing of idols, or images of saints, in their temples, but they seemed to have a sort of holy communion.—Where is the country of these black Christians situated?

CHAPTER VIII.

THE WEST AFRICAN ISLANDS.

Thus is this vast continent more neglected by Europeans than any other quarter of the globe. According to the testimony of Mollien, who travelled in 1818 through the interior of Africa to the sources of the Senegal and Gambia, the doctrine of Muhamed is making more and more progress among the nations of the interior, particularly in the country of Cayor. The schools are everywhere kept by Marabouts, and these teachers of the Koran are treated with as much respect by the pagans as by the Muhamedans themselves. Circumcision is moreover very general in these parts. Mollien observed at the same time that the Muhamedan Negroes are strict in the performance of the ceremonies of their religion, and that they are also more humane and more civilized than the heathen. In the interior of this portion of the globe the Christian is either despised or feared; because the eagerness after gold and other vices of Europeans are considered as being in a great measure the effect of their religion.

It is not improbable that the naval powers of Europe, after the loss of their rich possessions in the West Indies and America, will seek compensation in Africa. Where could they find it but in that quarter of the world, which offers in abundance copper, gold, ivory, precious stones, gum, spices, and numberless other commodities, which western luxury requires?—in that where the most valuable of the vegetable productions of Asia and America may be naturalized without trouble in suitable climates? Whither could European sovereigns direct to greater advantage the current of emigration, which sets at present across the Atlantic, to add to the growing strength and wealth of America by agriculture and manufactures?

England has demonstrated since the commencement of the present century that it is easier to gain the good will of the Negro states by civilizing them than by force of arms; and the traffic with them, instead of being diminished, has increased since the abolition of the slave-trade.

Next to the universal independence of America, the civilization of the Africans by religious instruction and the Christian faith will probably be the most beneficial result to the human race of all the changes in the general relations of States, which the present time is producing or preparing.

The Portuguese have in all ages proved themselves zealous Catholics. In their West African Islands they, like the Spaniards, made a particular point of exterminating, with the aid of the Inquisition, all heathen, Jews, Muhamedans, and Protestant Christians. There is rather a superfluity than a want of churches, convents, and chapels. It is nevertheless well known, from the accounts of all modern travellers, how ignorant most of their clergy are. In many islands the friars and secular clergy are partly Negroes, partly Mulattoes, who receive but very scanty instruction. Hence it is not surprising that the trade of the greater part of the West African islands belonging to Spain and Portugal is in the hands of the English; or that a considerable portion of the produce of the Azore islands is paid for by Portugal with indulgences, dispensations, relics, images of saints, and the like.

PART THE FOURTH.

AMERICA.

CHAPTER I.

INTRODUCTION OF CHRISTIANITY IN AMERICA—LAS CASAS.

THOSE wars of conversion which have been carried on by the disciples of Muhamed in three quarters of the globe, since they were commenced by the Arabian Prophet, surrounded by his heroes, the terrible Amru, the still more terrible Kaled, called the sword of God, Ali, Abubeker, and others, belong to the most disgraceful phenomena in the history of mankind. Writers express to this day a strong and just horror of the torrents of blood spilt in the three quarters of the old world for the diffusion of the doctrines of the Koran.

Truth, nevertheless, compels us to admit that the atrocities of the Saracens have not surpassed those perpetrated by the religious fury of Christians. Consider the millions sacrificed by the madness of the Crusades for the recovery of the holy sepulchre, or for the conversion of the north of Europe, since the time of Charlemagne; or during the schism in the church, in massacres such as that of St. Bartholomew; and in the auto-da-fés of the Inquisition! Consider the wholesale destruction which attended the planting of the Cross on the American coasts, when these were scarcely discovered:—how nations were there exterminated and the relics of them driven into the unknown forests and mountains of the interior—how, in order to repeople the deserts, their depopulators excited African

tribes to hostilities against one another, that they might have opportunities of purchasing their prisoners of war—how millions of Blacks were transported across the Ocean to new regions of the earth, there to be detained for life and treated with greater cruelty than irrational brutes!

But no, these abominations, with which Christians polluted America, scarcely originated in religious fanaticism. That source would have been too noble; it was nothing but a base love of lucre, cloaked in the disguise of religious zeal. Its impious enormities, nevertheless, found public defenders. A Doctor Sepulveda justified them, in a book printed at Rome, by divine and human laws, and by the example of the conduct of the people of God after the conquest of Canaan.

This is not the proper place to treat of the founding of the different European settlements along the coasts of the American continent and on the islands, where Christianity at the same time obtained permanent abodes. Christianity was long confined to the conquerors only. The independent heathen justly abominated a religion, which furnished occasion or pretext for crimes such as no natives of America could previously have conceived possible. There were too few genuine disciples of Christ, who, like the philanthropic Bartholomew de las Casas, might have exhibited their faith in all its simplicity and loveliness. It is remarkable that this illustrious martyr of beneficence is not enrolled among the saints of the Romish Church. The example of his virtues and his generous sentiments have, however, exalted him into the Saint of Humanity. His treatise on the question: "Can princes with a good conscience, by any right, or by virtue of any title, transfer citizens and subjects from their crowns to others?" would probably be found worth reprinting even at the present day.

In the first centuries subsequent to the discovery of America, the Jesuits, Franciscans, Dominicans, and Capuchins, rendered most service in preaching the Gospel in the West India Islands and on the continent. When at length the Dutch and English, following the example of the Spaniards and Portuguese, made conquests in the New World, the work of converting the Indians was zealously commenced by Protestant divines also. The British So-

ciety for the Propagation of the Gospel in foreign parts, founded by act of Parliament in 1697, bestowed particular attention on the English settlements in North America. Its efforts in the holy work have been emulated during the eighteenth century by the United or Moravian brethren. Filled with generous enthusiasm to proclaim Christ, they have penetrated into the extreme North of America, into the snow-covered deserts of Labrador and Greenland, to the vicinity of the yet undiscovered pole, whither neither the love of conquest nor the thirst of gold has yet been able to allure other Europeans.

CHAPTER II.

LOST CHRISTIANITY ON THE EAST COAST OF GREENLAND —THE VENERABLE HANS EGEDE—THE BRETHREN'S CONGREGATIONS IN GREENLAND.

THERE is a tradition that Greenland was discovered and peopled so early as the eighth century by Eric Redhead, a Norman, exiled from Ireland. In a Bull, issued by Pope Gregory the Fourth in the year 835, the conversion of the Icelanders and Greenlanders was especially recommended to St. Ansgar, the first apostle of the North. In the fourteenth century both the east and west coast of Greenland were occupied by the Normans. On the nineteen fiords, or bays, on the east side, were one hundred and ninety villages and hamlets, divided into twelve parishes together with two convents and an episcopal see, and on the nine fiords on the west side there were in four parishes about a hundred scattered places, which extended as high as the sixty-fifth degree of latitude. The first bishop was Arnold, a learned Norwegian priest, who came to Greenland in the year 1123.

Famine and disease, however, swept away many of the inhabitants, and after the fourteenth century North American savages from the coasts of Labrador, known at an

earlier period to the Greenlanders by the name of Skrällings, thronged hither in their stead. These were Esquimaux, probably a Tartar tribe driven from the north of Asia, and which had not been able to find a permanent abode even in barren Labrador. The remnant of the Normans retreated before them to the more inhospitable east coast of Greenland, where at length almost all traces of them were lost. It was only now and then that they appeared singly, issuing from their deserts hemmed in by the sea and by ice-mountains, and dreaded as cannibals by the Esquimaux.

Greenland was subsequently forgotten till the commercial spirit of the fifteenth century awoke. The Christian congregations which had subsisted there centuries before were again thought of, and it was hoped that an intercourse might be opened with them. Adventurous mariners sought them in vain on the east coasts. They found only blood-thirsty Savages and masses of ice.

After the Danes, under seven kings, had ineffectually endeavoured to find the lost Greenland of their ancestors, they at length succeeded, through the Christian courage and perseverance of a single individual.

Near the rugged Kiölian mountains in Norway lived Hans Egede, pastor of the parish of Vogens, unknown to the world and unacquainted with it. He one day recollected having read that in former times Greenland had been inhabited by Christians. From mere curiosity he inquired of a friend at Bergen, who was engaged in the whale fishery, what he knew concerning the state of Greenland. His heart ached when he heard of the paganism of the straggling individuals who were found, often to the destruction of mariners, on the desolate coasts. The idea flashed across his mind, that he ought to go thither and enlighten the darkness with the word of Christ. He shrank nevertheless from the thought, for he had a wife and child, a moderate stipend, and no other resources. This was in the year 1708. Strenuously as he strove to banish the idea, it haunted him continually, and he could obtain no peace, till he proceeded to carry it into effect, and communicated it in 1711 in hopes of finding support. He addressed petitions to the bishops of Drontheim and Bergen, to the College of Missions at Copenhagen, and to the royal

authorities, with proposals for founding a settlement in Greenland, forming a commercial company, &c. Nobody would listen to him. His wife and his relatives assailed him with reproaches; the superior authorities and persons of wealth and distinction treated him in their way as a visionary or enthusiast; while others openly ridiculed his plans. In 1715 he deemed it necessary to attempt a vindication of himself against all these calumnies and misconceptions. As soon as he had once gained the assent of his wife to his bold plan, things went on more smoothly. He then ceased to prepare petitions and memorials, resigned his office, hastened to Copenhagen, pleaded his cause in person, and at length gained his point so far that a vessel was equipped, and he was placed at the head of a little colony, with the appointment of missionary to Greenland. On the the 2d of May, 1721, he embarked with his wife and four young children, overjoyed at having thus attained, after ten years' perseverance, the object of his wishes.

With the Danes who accompanied him he founded on the west coast the settlement of Godhaab; dwelt among the Savages who were at first shy of the new colonists; gained their mistrustful hearts; learned, with his children, their language; endured all privations with them; traversed amid many perils this region of rocks and ice in various directions; caused search to be commenced for minerals, in hopes of rendering the country of importance to the Danes, and attempts to be made to grow corn, to secure those who had come with him from danger of famine. All the pains that were taken to obtain a permanent footing in this inhospitable land, seemed, however, to be thrown away. The colonists were beset at once by cold, hunger, and the treachery of the natives. It was only now and then that Egede gained over individuals to Christianity; and in the space of ten years he baptized but one hundred and fifty children. The Danish government began to be tired of the expense, and in 1731 King Christian VI. recalled the colonists. All were disheartened excepting Egede. With his family and ten seamen, for whom there was not room in the ships sent to convey the people back

to Denmark, he remained in Greenland. There he waited two years longer. His fortitude triumphed.

Not only did the king restore the Greenland trade, and afford fresh support to the mission, but three new preachers of salvation, Matthew, David, and Christian Stach, sent by the Brethren's Congregation at Herrnhut, arrived at once. This was in the year 1733. They were soon joined by several others. They founded the settlement of New Herrnhut near Godhaab; and subsequently, as their labours became more prosperous, a second mission, named Lichtenfels, in 1758, that they might have access to the more remote Savages. Thus did they, with a courage undaunted by hardships, prosecute the sacred work begun by Egede, even after that venerable man had in 1736 returned to Copenhagen, sick and infirm, for the benefit of his health, for the better education of his children, and for the purpose of serving more effectually the interests of the mission.*

With the conversion of the Savages commenced their civilization. They became habituated to permanent abodes. So early as the year 1762, four hundred and seventeen Greenlanders dwelt together at New Herrnhut and about one hundred and seventy at Lichtenfels. To these settlements were added Lichtenau in 1774, and Friedrichsfeld in 1824, and in 1825 the number of Christian Greenlanders resident at the three former places amounted to about one thousand four hundred persons. Near these missions and Godhaab have been formed several Danish establishments, which are gradually acquiring more and more influence in softening the rude manners of the natives. Edifying works, and in 1799 the Bible, were translated for the converts into their mother tongue, and printed at Copenhagen, with Roman letters. The missionaries have also founded schools, that none of the baptized children may grow up without instruction.

Since the arrival of Hans Egede a century has now elapsed. Much has been accomplished, but yet much less than might have been expected from the efforts of a hundred years. Nature opposes great obstacles, and not less the inveterate prejudice of the Greenlanders against fo-

* He died in 1758 at Stubbekiöbing, in the island of Falster.

reigners, and their adherence to the notions of their ancestors. In later times too the work of conversion has been carried on with less zeal than at first.

It requires no ordinary perseverance to carry the light of divine revelation to the heathen, to disregard all considerations, and to pass one's life in those dreary deserts of rocks and snow, where no verdure is to be seen except at the little towns and villages: for while the whole country is bare and barren, the tops and sides of the houses are overgrown with grass and scurvy-grass; and the surrounding sand, fertilized for many years by the blood and blubber of seals, produces the finest herbage. In the distance smoke extinct volcanoes, and the vast lofty ice-fields emit a radiance somewhat resembling the aurora borealis and called the ice-blink. At the foot of the mountains rise, in the place of forests, series of masses of ice full of holes and clefts, of singular forms, sometimes like churches adorned with steeples, sometimes like pillars, arches, ruined palaces, semi-transparent, in the sun emitting rays of a pale green and silver colour from the snow, and blue from the clear ice. In severe winters water freezes on the fire before it gets warm and boils; and spirit of wine frequently becomes as thick as frozen oil. The ground is not thoroughly thawed till June; but in the longest days the sun melts even the pitch about the ships. At this season floating ice-bergs dance in the sea about the coasts. The Europeans raise in their gardens salad, cabbage, leeks, and radishes; but all vegetables are small, and even the turnips seldom grow to a larger size than a pigeon's egg. Mosses, fungi, and lichens, alone thrive on the unproductive rocks, and a few species of grasses in the sheltered valleys; while stunted fruit-bearing shrubs, dwarf birches, low alders, and service-trees, delight the eye by their appearance in the fiords of the southern parts of the country alone.

It is impossible to specify the number of inhabitants living dispersed in these as yet too imperfectly known solitudes. You may travel for days together without seeing a human creature. According to the reports of navigators, there were, anterior to the year 1730, about thirty thousand inhabitants on that part of the west coast where the missions and the Danish settlements are now situated. By 1746

this number had decreased one-third. Crantz computed the total population of the west coast in 1762 at about ten thousand only. In the year 1805 there were numbered but six thousand and forty-six in the environs of the Danish settlements. Crantz, however, knew from the statements of the Greenlanders that, so high as the seventy eighth degree, the country was inhabited by people who subsisted upon fish, white bears, and eider-fowl. The British discovery ships, sent out towards the north pole, actually found in 1818, between the seventy-sixth and seventy-eighth degree, a solitary tribe of Esquimaux, who considered the world around them as one interminable glacier and themselves as the whole human race, and who are reported to have no conception of the existence of a Supreme Being.

The last assertion, however, was rather too precipitate. The English staid much too short a time among these people and were too ignorant of their language to be able to form any judgment respecting their abstract ideas. For, among all the nations and tribes on the face of the globe, not one has yet been discovered, which, upon more intimate acquaintance, had not, so soon as it had constructed a language for itself, combined with the first notions of existence, the idea also of a superior unknown power. God hath revealed himself in the universal feelings of all minds.

The natives of West Greenland too were at first supposed to have no conception of a Deity; but the deeper Europeans penetrated, by the acquisition of their language, and by a longer intercourse with them, into the secrets of their souls, the more the germs of religion were there developed to the eye of the observer. They talk of superior and inferior spirits. They know of the creative breath of Pirksoma—"him who is above"—of Torngarsuk, a good spirit subordinate to him, the oracle of their *angekoks*, or priests, who dwells in subterranean realms of bliss; of an evil spirit who resides at the bottom of the sea, and whose house is guarded by ferocious seals, which stand erect; of the continued existence of their souls, *tarngeks*—from the very affinity of which name with that of the good spirit, Torngarsuk, much may be inferred—after the dissolution of the body. But to the great spirit Torngarsuk they pay neither reverence nor service, because, as Crantz expresses

it, "they consider him as much too beneficent to desire to be propitiated or bribed."

Respecting the state of the Christian missions in south and west Greenland of late years we know but little. So much, however, we know, that these countries need a more considerable number of devoted missionaries from Europe —in 1792 there were but five—and that the congregations of the United Brethren on these coasts consist of about one thousand souls.

CHAPTER III.

THE MISSIONS IN LABRADOR—PAGANISM IN THE EXTREME NORTH OF AMERICA.

WHATEVER lives and breathes at the yet undiscovered north pole of our globe is still a mystery. The northernmost region with which we are acquainted is a dreary world of rocky islands, called Spitzbergen, where white bears, foxes, and reindeer, nevertheless, find some food, and snow and ice-birds flutter about the bare crags. But here, where winter transforms the ocean about the islands into an endless plain of ice, where the longest night lasts five months, and where, on the other hand, the heat of summer is sometimes intolerable, dwell but a few Russian settlers for the sake of the fishery.

Under somewhat more southern latitudes, about Hudson's Bay, where indeed the climate is still severe, where the soil is rendered unfit for cultivation by an almost ten months' winter, but yet stunted varieties of the pine rear their heads above the snow, and where the species of animals are more numerous, the human race also is seen more numerously diffused. These people are allied to the Greenlanders in their manners, language, and way of thinking.

The inhabitants of the rude and extensive country of Labrador call themselves, like the Greenlanders, Karalits, or Keralis, (men) and the Europeans Kablunaits. The

Esquimaux, the Skrällings of Greenland, were no doubt originally but tribes cast out and persecuted by them. The English have long frequented these coasts for the sake of trade, on account of their fish and furs. The Hudson's Bay Company have several settlements and factories there for the security of their commerce with the Savages. It was not till 1764 that these parts were visited by Christian missionaries, who, in this instance also, were Moravian Brethren, and who boldly fixed their abode in the vicinity of the factories. There they founded in 1771 their first mission, Nain, where eight German missionaries dwelt together to proclaim the word of God, and to ennoble half-brutalized men. Subsequently, when they were joined by more assistants from Europe, and chiefly from Germany, they commenced in 1776 the new settlement of Okkak, to the north of Nain, under the fifty-eighth degree ; and still later, in 1782, that of Hopedale to the southward.

Providence has blest the labours of these pious men. In 1808 several hundred families of the Keralis, civilized and industrious, dwelt in affecting unity and devotion around Nain, Okkak, and Hopedale. Here are held pious offices for exalting the soul ; here are established schools for the children of the long-neglected natives. Not only are there many of the people who can read, but many too find no difficulty in expressing their thoughts in writing ; and the first three Gospels, translated into their language, and printed at the cost of the British Bible Society, were distributed in the autumn of 1814 among their schools.

A far more numerous population than is found in the environs of the missions animates the northern and western coasts of Labrador. From those parts Esquimaux caravans have all along come from time to time to the congregations of the Brethren and the British settlements for the sake of traffic. This circumstance induced Benjamin Kohlmester, one of the missionaries at Okkak, to explore those countries in the spring of 1811. He proceeded along the coast to Cape Chudleigh, under the sixty-first degree of latitude, and from this north point of Labrador south-westward to Ungawa Bay.

He set out on this tour on the 19th of June, as soon as

the bay of Okkak had become clear of ice. Accompanied by four Esquimaux families and others, he coasted between floating ice-bergs, and was frequently detained by fields of ice. From the bare rocks here and there thundered cataracts, descending from fifty to sixty feet perpendicular, and spreading below into a cloud of vapour. Eagles nestled on the summit of rocks, the green, red, and yellow stone of which, displaying the most fantastic shapes, seemed sometimes to represent colonnades, at others Gothic castles and churches. They saw verdant valleys, where the golden potentilla, tussilago, and arnica, were in flower; hills clothed to a considerable height with low shrubs, dwarf birches and alders; and an ash-gray rock, emitting a yellowish-white vapour with a strong sulphureous smell. This substance is so corrosive, that a drop of it falling on tinned iron consumed the metal in a few minutes. Farther northward, in the country of Serliarutsi, they discovered ruins of ancient Greenland settlements, walls, and graves, about which the tradition of the passage of the Keralis, who fled from Canada and Labrador to the north (to Greenland), is still current among the Esquimaux. They were every where received with surprise and hospitality by the tribes of savages who had never till then beheld a European.

An attempt has very recently been commenced by the Wesleyan Missionary Society to found a permanent mission on the west coast of Labrador to the south of the settlements of the United Brethren.

New Wales, on the west side of Hudson's Bay, extending to the sixty-eighth degree of latitude, is a still wilder country than Labrador; it is inhabited by Esquimaux, who subsist by hunting and fishing, and some hundreds of Europeans in the service of the Hudson's Bay Company. But no apostle of Christ has yet had the courage to penetrate hither, or into the immense plains, mountains, and forests, which, situated to the north of Canada, are the abodes of the North Indians, the Copper Indians, the Athapuwskows, the Nathanas, the Chippeways, and other nomadic tribes. Daring fur-traders alone have ventured from time to time into these regions, unknown to the rest of the world, except from the travels of

Mackenzie, performed for the purpose of discovery, from Montreal to the Icy Ocean and the South Sea.

If the Father of the Universe revealed by Jesus is not known in these northern wilds of America, they nevertheless resound the praise of the invisible "Great Spirit," as he is called by the Savages. Their household gods too are dear to their simple minds. They are not ignorant of the immortality of their souls. The Chippeways tell of a delicious island, to which departed spirits are conveyed. They too have priests and high-priests, sacrifices, and religious rites. Our acquaintance, however, with the religious conceptions of the tribes which occupy the extreme north of America, from Baffin's and Hudson's Bay to Cook's and Behring's Straits, and Nootka Sound, is exceedingly imperfect: nay, we scarcely yet know the names of all these tribes. They timidly withdraw, as the Europeans extend their settlements, from both the east and west coast of this continent into the unexplored interior. Here, in the wilds of the primitive forests to the southward, or in the vast Highlands where, from the everlasting snows of inaccessible mountains, the Missouri, Mackenzie, Nelson, Columbia, and other rivers, pursue their course to Hudson's Bay, the South Sea, and the icebound North; in those almost endless plains, where the soil has scarcely sufficient depth for the nourishment of plants, and man and his reindeer are forced to be content with the short crisped moss of the rocky desert:—here is the secure retreat of the aboriginal natives of America.

An attempt has indeed very recently been made by the Church Missionary Society to carry the Gospel into these wilds, in the establishment of a mission at the colony of the Hudson's Bay Company, on the Red River, in 1820. The Rev. Mr. West, who then proceeded to that place as chaplain to the Company, was appointed to superintend this mission, the sphere of which is co-extensive with the countries over which the Hudson's Bay Company have trading establishments, stretching from Canada to the Pacific Ocean, and as far northward as has hitherto been explored. No estimate has yet been formed of the number of Indians inhabiting these immense countries; but a

promising commencement has been made among them in the establishment of schools at the Red River colony, and in the erection of churches in wilds where sabbath-bell had never yet tolled since the creation.

The accounts from this quarter, in the spring of 1827, will show what powerful natural obstacles the missionaries have here to contend with.

"News of the most deplorable kind," writes one of the missionaries in February, "arrives daily from the plains. The Canadian freemen have for some time been subsisting on their leather tents, parchment windows, buffalo robes, doe shoes, &c. They have devoured all the carcasses of horses, dogs, and other animals, that have died since the commencement of winter: it is further stated that the dead bodies of those who have perished have been eaten by their surviving companions." The distress of these people induced the missionaries to set on foot a contribution among the Protestants for their relief.

In April we have the following report from the same writer:—"A striking combination of circumstances tends at present to throw a gloom over the temporal interests of this colony. The failure of the buffalo in the hunting-grounds commenced the distress; since that time the season has exceeded both in duration and severity any former instance of the kind within the memory of the oldest inhabitant. The settlers have for a long time been obliged to support their cattle entirely on wheat and barley, and the consumption has been so great as to lead me to apprehend a scarcity of seed for the soil. The season is getting so late as to render it probable that no wheat crops at all can be expected, and should any thing occur to prevent the prosperity of barley and potatoes, we shall be threatened with a famine."

The distress occasioned by the severity of the weather was aggravated by a destructive inundation, from the beginning of May to the middle of June, in the course of which nearly every house, excepting the dwellings, school-houses, and churches of the missionaries, was swept away, and the country laid under water as far as the eye could reach. The missionaries, in common with the rest of the inhabitants, were obliged for about a month to leave their dwellings and reside in tents pitched on elevated ground

The Russians, crossing over from the north of Asia to the west coasts of America, are spreading along them more and more and in greater number. Their fur-traders and hunters, cruel and rapacious, drive back with rude violence the affrighted Savages. Not a thought of converting or civilizing the heathen ever enters the mind of any officer of the Russian American Company. On the peninsula of Alashka, the inhabitants of which, during the last century, were computed at sixty thousand, there were seen in 1809 but a few hundred. Since the Russians founded in 1804 their settlement of New Archangel, the hunted natives have sought refuge in remote regions beyond the reach of Europeans.

It needs not indeed the exercise of inhumanities towards the Indians to drive them from the neighbourhood of Europeans. Simple children of nature, they observe with horror the superiority and effects of European arts and vices. They shrink from a religion, preached to them by men who boast of being sure of heaven after death, though during their lives they turn the world into a hell. The primitive American stedfastly prefers the mode of life of his ancestors to the indulgences introduced by strangers, and the independence of Nature to the slavery of social ordinances and permanent abodes. Thus, in 1799, Mackenzie saw a whole colony of Iroquois emigrate to the Saskatchiwine river, though they had from childhood dwelt nine English miles from Montreal, lived among Romish missionaries, and been instructed by them.

CHAPTER IV.

SURVEY OF THE TWO CANADAS—ASTONISHING PROGRESS OF RELIGION AND CIVILIZATION AMONG THE SAVAGE TRIBES IN AND NEAR THE UNITED STATES AND THE SPANISH TERRITORIES IN NORTH AMERICA.

In the west and north of Canada, to the Asiatic Ocean and the Icy Sea, and southward to the uncertain limits of the United States and the Mexican territory, over an area of more than two million five hundred thousand square miles, an area equal to that of all Europe, the ancient unbroken paganism reigns in a variety of forms. As yet we scarcely know the names of all the nations by which it is inhabited, to say nothing of their religious notions. Even in the territories of the United States and in the British and Spanish possessions in North America, there dwell many independent Indian tribes who worship fetishes and know nothing of the purer revelations of God. It is only along the sea-coasts, in the towns, villages, and settlements of European colonists, that the Christian religion prevails. Attempts have, however, been made, from time to time and at different points, with various success, to communicate the sacred light of the Gospel to the savage tribes.

In Upper Canada, to the south-west of the Utuwa river, where the English episcopal church predominates, dwell also some Quakers, Mennonites, Moravians, and Dunkers, especially in the district of Kingston. The Protestants in this quarter have for many years past done much for the religious and moral cultivation of the neighbouring Indian hordes. The Society for the Propagation of the Gospel has missions of its own for the conversion of the Mohawks, both at Kingston and at the town of Niagara on the river of that name. The Moravian Brethren have several such institutions, and by their missionaries they have already founded whole colonies of Christian Indians, who dwell together in fraternal harmony, engaged in agriculture, breeding cattle, weaving, the preparation of sugar from maple juice, and other occupations.

In Lower Canada, formerly a French colony, the Catholic church prevails. Since the English have become masters of the country, the clergy seem to have fallen off both in point of education and in their zeal for the conversion of the heathen. "The priests in Canada," says the Duke de Rochefoucault-Liancourt in his Travels, "are precisely what they are in general among us and every where else, subtle, ambitious, supporters of arbitrary power, when it is disposed to increase their influence and wealth, and will not allow either freedom of thought or independence of judgment. The majority of the priesthood can do no more than read and write, and are ignorant and superstitious in the highest degree."

The French revolution was beneficial to these countries, inasmuch as it caused many emigrant priests to settle there; and the piety of these men, heightened by sufferings, and their talents, acquired by a superior education, furnished a pattern to the others. By their means too the nearly extinct spirit for the diffusion of Christianity was revived.

The bishop of Quebec has under him one hundred and twenty-nine parish priests and missionaries. The latter may be considered as the ministers of the Christian Huron villages on the North shore of Lake Erie, of the great Indian colony of Arbre Croche, and of other Indian settlements, which, as foundations of former times, they rather keep up than increase.

In the United States of North America infinitely greater zeal is manifested for the conversion and civilization of the Savages. Here we find an evident rivalry of all religions and all churches to diffuse the knowledge and worship of God. This would perhaps be least expected in a federal state, whither thousands seem to repair merely for the sake of a subsistence or to enjoy civil liberty, and where general toleration is the fundamental principle of most of the constitutions—a principle which is condemned, as might be expected, by the great majority of the European clergy. For the latter, unmoved by the convictions of plain human reason, which teaches that with so many degrees of national civilization one uniform mode of divine worship is impracticable; unmoved by the picture of pas-

ages; unmoved by the example of the merciful God, who is the father of the suckling as well as of the hoary philosopher, of the heathen in the wilderness as well as of the disciple of Jesus; unmoved by the sublime doctrine of Christ himself and his apostles, that whoever does right and loves God is agreeable to him condemn in their proud orthodoxy all who are not of their own opinion, and perceive in a liberal indulgence of religious convictions merely a sinful indifference to religion itself.

The spirit of the constitution of the North American States is a truly great, a truly Christian, spirit, because it is most consonant with the arrangements of Nature: it assumes no insolent authority over the conscience; it embraces with equal affection men of all persuasions. Whoever acknowledges the true God, consequently the Jew, and even the Muhamedan, has the free enjoyment of civil rights in the greater part of these States; whoever is a Christian, no matter to what denomination he belongs, is admissible to any office Thus about seventy different sorts of Christian churches flourish in peace beside one another; and each church, each congregation, pays the ministers whom it chooses for itself. Catholics spread themselves by the side of Protestants; and the fanatic Trappists, like the fanatic Shakers, here find an undisturbed abode. Here insensate religious animosities disappear. It is delightful to see Protestants contributing to the erection of Catholic churches, and on the other hand Catholic parents, for want of priests of their own communion, carrying their new-born infants to Protestant ministers to be baptized according to the Romish ritual. Here the thunders of the Vatican, which still frequently terrify European sovereigns, are unknown; here are no unchristian prohibitions against marriages between persons of different churches; here rule God and the laws, not priests, not concordats, not an elect church, which makes citizens of a different persuasion either outcasts or step-children of the State.

The European emigrants who, mourning over the defects of their ancient countries, transport themselves across the ocean to the New World, are in general more religiously disposed by their lot than those who remain behind in their accustomed sphere. They enter a strange land,

where they have no friend but their God, and they cling to him with closer attachment than ever. Many fathers in their solitudes baptize their children themselves; many mutually administer the holy communion to each other, as the disciples of Jesus did after he had quitted them. Religion has always existed before the priesthood.

Missionaries of the most diverse sects repair preaching to the wilds, the primitive abodes of the savages, unsolicited, unpaid: they have penetrated far beyond the Mississippi, the Missouri, and the Ohio, and have founded congregations of converted heathen. In all the cities and states there are numerous Missionary Societies, especially among the Protestants. The "Society for the Propagation of the Gospel among the Heathen" which held its first meeting at Bethlehem in Pennsylvania, on the 21st of September, 1787, and was a few months later legally acknowledged by that state, has been particularly active. Not content to confine their attention to the neighbouring Indian tribes, the Americans established in 1812 a "Society for Foreign Missions," which has sent out messengers of salvation to the islands of East and South India. With the number of foreign settlers and of the rapidly rising cities, towns, and colonies, the zeal for the diffusion of Christianity far and near increases also. The circulation of the Sacred Scriptures in all languages contributes not a little to encourage this zeal. In 1827 there were in the United States five hundred and seventy-eight Bible Societies: and their number and activity in all parts continue to augment, even among the Catholics themselves, in spite of the Pope's Bull. Among these laudable associations, there is even a "Bible Society for Africa," which was established at Philadelphia in 1816.

From an official report, drawn up by the Rev. Dr. Morse, we learn that the number of the Indians within the territories of the United States amounts to no more than 471,000. These may be considered as forming three grand divisions, namely, those residing eastward of the Mississippi, to the number of 120,000; between the Mississippi and the Rocky Mountains 180,000; and westward of the Rocky Mountains 171,000. The whole number of tribes and branches dispersed over this vast tract of

country is about two hundred and sixty, of which about seventy are in the first division, ninety in the second, and one hundred in the third. Some of these tribes are very small: one has dwindled down to fifteen persons, while the Choctaws amount to 25,000, the Creeks to 20,000 and the Cherokees to 11,000. The proportion of warriors to the whole number of souls is about one to five, except in the tribes which dwell among the Whites, where the proportion is as one to three.

Of the number of the aborigines of the North American continent living to the southward of the territory of the United States, and of those who range the boundless plains to the north and north-west, no estimate has yet been formed.

Many of the small tribes of the Creeks, Delawares, Iroquois, Hurons, &c., are already converted to the Christian faith, and to the missions of the United Brethren this glorious result is chiefly owing. Together with a holy faith many of these tribes have adopted milder manners, built permanent settlements, and embraced more useful occupations. Thus to the Quakers of New-York belongs the credit of having first made the words of eternal love and the civilization of polished nations dear to the tribe of the Onondagos. These once ferocious Savages, now brethren of the European settlers, cultivate their extensive fields in peace, pasture their numerous herds at the foot of the Alleghany Mountains, and make sugar, soap, and many sorts of European stuffs.

The name of the Iroquois is still proverbial in Europe on account of their ancient barbarity. But they are savages no longer; they have learned to know the Eternal Father of the Universe through Jesus. To the west of Carolina are to be seen many of their villages, some of them neatly built. Many hundreds of persons of European extraction dwell quietly among them and are partly married to Iroquois women. In their towns they have public buildings, churches, and artisans. Their schools and school-books are highly commended. The Lancasterian mode of instruction is general among them. It is in truth one of the most remarkable signs of the times that public instruction is more zealously encouraged among

the Iroquois than in many countries of Europe, where perfidious or prejudiced counsellors of princes, a nobility fond of power, or a priesthood anxious to keep the people in darkness, would rather suffer the schools for the lower classes to crumble in ruin, and oppose to the utmost of their power the diffusion of knowledge among the peasantry, that they may retain under their yoke a race of human brutes, from whose ignorance they have no opposition to fear. What friend of humanity is there whose heart does not thrill to its utmost recesses at such a sight! The Iroquois are regularly advancing in civilization. Their most common occupations, besides those of agriculture, horticulture, and the breeding of cattle, are spinning and weaving; but they have also saltpetre-works, gunpowder-mills, blacksmiths, and even gold and silversmiths.

The civilization of these and other savage tribes is one of the most laudable acts of the government of the North American States. On the Five Nations, as they are called, it expends annually the sum of ten thousand dollars for the purchase of agricultural implements and tools of all kinds. The Brethren's congregations, the Methodists, the Baptists, and the Quakers, particularly distinguish themselves, in concert with the American Board of Missions, by their zeal for diminishing the barbarism of the aboriginal inhabitants of America. The Mohawks, the Oneidas, and others, already have, like the Iroquois, schools for teaching writing, reading, arithmetic, &c. The town of Tunessassa, belonging to the Seneca-Indians near the Alleghany river, consists chiefly of houses with two floors, and has an elegant church. The Hurons cultivate the land and trade in corn.

Respecting the present state of the Cherokee Indians, a public address delivered by one of the tribe in the first Presbyterian Church at Philadelphia, in May 1826, and since published, furnishes highly interesting information.

The territories of this nation, lying within the chartered limits of the states of Georgia, Tennessee, and Alabama, extend about two hundred miles in length from west to east and one hundred and twenty in breadth. The population, which has been for some years past on the increase, has been also, according to the authority above mentioned,

making rapid strides in civilization. As the chase has become inadequate to their subsistence, they have been obliged to resort to agriculture and the breeding of cattle; and the improvement thus commenced has been accelerated by the invention of letters to express the Cherokee words, the translation of the New Testament into that language, and the organization of a regular government. The nation, we are told, is divided into eight districts, each having its established court of justice, where disputed cases are decided by a jury, with proper officers to execute their decisions. The legislative authority is vested in a general court composed of the national committee and council, the former consisting of thirteen members, the latter of thirty-two besides the speaker; and the executive power is vested in two principal chiefs, who hold their office during good behaviour, and sanction the decisions of the legislative council.

Polygamy is abolished and female honour protected by law. The sabbath is respected by the council during session. The mechanical arts are encouraged. The practice of putting aged persons to death for witchcraft is abolished, and murder is now a crime against the State.

Such is the picture drawn by a member of the Cherokee nation; "and," say the conductors of the North American Review, from whose pages these particulars are extracted, "we have no doubt of their truth."

The missionary establishments for the education of Indian youth in the United States, founded and supported by voluntary contributions, and aided by an annual appropriation from the national treasury, open encouraging prospects. Of these establishments there are forty-one in operation on the frontiers of the United States. We know not how many pupils they contain, but the expenditure, which in 1824 was 191,000 dollars, in 1825 exceeded 202,000. When it is considered that the value of their own agricultural products, and the labour of their teachers, artisans, and others, which is wholly gratuitous, constitute no part of this amount, some conception may be formed of the value of these eleemosynary foundations. The children of both sexes are here fed, clothed, and taught, and prepared by regular discipline for those duties, which subsequent events may probably call them to perform.

Another plan, proposed for meliorating the condition of the North American Indians, and preserving them from farther decline and eventual extinction, is the scheme for removing them to the country westward of the Mississippi, and there establishing them in a permanent residence. This proposition was submitted by the President to Congress, two years ago, but the public opinion respecting its practicability and consequences is yet unsettled.

The missions of the French, Spaniards, and Portuguese in America and other parts of the world, supported for centuries at an immense expense, can scarcely boast such rapid and permanent effects as these. The power of free-will piety and the pure love of what is good is always greater than that of constraint and selfish secondary motives, which but too often discovered themselves in these missions. The force of moral convictions is more binding than that of compulsory habit.

The Indian nations of North America are for the rest not less averse than others to exchange their mode of life and religion for those of Europeans. For liberty and independence they cheerfully sacrifice life itself, and despise with savage pride the most excruciating torments. They regard the Europeans it is true as a more industrious and skilful, but at the same time a more unnatural and vicious race of people. They continue to be mistrustful of strangers, who have partly wrested from them the land of their forefathers, contracted their hunting-grounds, and brought such calamities upon them by the introduction of spirituous liquors.

As a necessary consequence of the simplicity of their wants, their language is poor in words; but their understanding is nevertheless neither so limited nor so dark as Europeans were formerly led too precipitately to suppose. Their dialects, mostly deficient in terms for temporal wants, are not so meagre in expressions for what is not of this world. They distinguish very accurately between the soul, as being immortal, and the body. "We can die, but not cease to be," say they to the missionaries. "The grain of maize dies too, when it is put into the ground, but it is not dead for all that." From Loskiel's History of the Missions of the United Brethren among the Delawares and Iroquois.

we know that their priests frequently insist on a virtuous life as an essential condition for reaching the abode of the good spirits after the death of the body. They present offerings to the Manitous, good spirits, (tutelar angels) but to these only, and not to the Great Spirit (God), who desires no offerings and is too exalted for them. They believe also the existence of an evil spirit, without propitiating him by offerings. To them dreams are divine revelations, as they were in the primitive ages of European and Asiatic society.

The Catholics as well as the Protestants in North America have in our times shared in the glory of propagating Christianity and laboured in the cause with success. It is not only from the United States, but also from the French and Spanish missions in Louisiana and Mexico, that the light of the Gospel has been shed on the forests and wilds of the independent Indians. Thus, during the last fifty years the Catholic faith has been diffused among a great part of the Iroquois, Hurons, and Illinois, also among the Boluxas, who dwell below Natchicoches, and among the Adaizes, on the Mermentas, in whose country there is a permanent Spanish mission.

There are also several Spanish missions on the river Erana, in the north of New Spain, not far from the posts of San Antonio and San Saba. At each of them reside seven or eight families of converted Indians, mostly captives taken by the Spaniards in war with the Savages, but who are severely oppressed and obliged to labour for the benefit of the missionaries.

Of the French Father Rasle acquired among the Hurons and the Iroquois the reputation of an apostle by his zeal and piety. In the year 1724 he was put to death by the savages. The Jesuits at Quebec were particularly active: but the answer given in 1682 by the Iroquois ambassador to the French governor, M. de la Barde, when, in the negotiation of a treaty of peace, the latter inquired why the Iroquois particularly insisted that no Jesuits should come among them, is remarkable. The honest Indian replied: "Those men in their wide black frocks would never think of coming to us if we had no women and no beavers."

The war of independence, and the civil commotions in Spanish America, which continued without interruption for many years subsequently to 1810, have greatly paralyzed the activity of the missions.

CHAPTER V.

SPIRIT OF CONVERSION IN SPANISH NORTH AMERICA—THE CALIFORNIANS—THEIR RELIGIOUS NOTIONS.

It is little more than three centuries since the discovery of the New World. Before three centuries more elapse the States of America will probably rival the most flourishing in the Old World: for there thrive religious ideas and institutions, for the magnitude and simplicity of which the latter seems to have no room left.

It is but about a hundred years since the death of William Penn, the illustrious and pious Quaker, to whom Pennsylvania owes its name, culture, and civilization. With him commenced in North America, exclusively of the Spanish possessions, a proper feeling, a genuine zeal for the conversion and civilization of the Savages; and now numerous tribes enjoy the blessings of both. We have every reason to believe that in another hundred years the greater part of the North American tribes, who are still roving about in their forests without instruction, will have permanent abodes, towns, villages, agriculture, manufactures, and commerce.

William Penn realized in his colonies the grand idea of complete religious liberty. His example operated on the surrounding provinces. To this idea the vast continent of the North American States owes its wonderfully rapid prosperity and the easy propagation of Christianity. The latter has been effected, as in the early ages of our religion, without force of arms, without the edicts of governments, by the efforts of private individuals.

In the Spanish possessions a totally different spirit pre-

vailed. In these too now dwell numerous civilized Christian Indians. They are the despised relics of the descendants of those who, on the destruction of the ancient Mexican monarchy, fell by the sword of the Spaniards, or fled into the forests. Their vanquished forefathers, dragged into slavery, adopted, under the terrors of Spanish cruelty, the faith and laws of eternal love. Thus they are still subordinate to the four archbishoprics of Mexico, Gaudalaxara, Durango, and St. Louis Potosi. It is easy to form some idea of Mexican Christianity, if we recollect with what severity the Inquisition has hitherto ruled there. The punishments of the Holy Office have ever been regarded with reverence as well pleasing to the Deity, and so lately as the year 1770 De Pagès, the circumnavigator, found in the Spanish catechism, under the head of "Works of Christian Love," the abominable injunction that those who go astray must be punished and not conducted back into the right way.

It is not surprising then that the neighbouring independent Indian tribes are adverse to the God and the manners of the Spaniards. The business of conversion proceeds slowly, though the court of Madrid formerly allotted three hundred thousand piastres a year for missions, but, indeed, the money was in general very irregularly paid.—The sacred work is carried on by monks, who repair to the wilderness from a sense of duty or by command of their superiors; not as is done in the rest of North America, by pious volunteers, from spontaneous enthusiasm or ardent fondness for the office. The former cannot go without being accompanied and guarded by soldiers; the latter have no other protection than God and their conscience. Had all the European Christians gone forth to the Indians in the same truly Christian spirit as Penn, the Quaker, I have no doubt that Christianity would have been at this day the religion of most of the aboriginal Americans. Penn concluded an honourable treaty with his savage neighbours. This is the only treaty ever made between these people and the Christians without being sworn to; and it is also the only one that has not been broken. The others were negotiated in the true European style, sword in hand, solemnly sworn to, and wantonly violated.

If the numerous missions in North American New Spain, where among the Guyamas alone the Jesuits and after them the Franciscans and other orders had twenty-four missions, have produced like benefit, the chief obstacle consisted in the royal ordinance, directing that the Indians should be compelled for five years after their conversion to labour in agriculture and the mines. The term indeed was subsequently shortened, but only in the royal ordinance and not in reality. Hence the shyness of the Savages. They consider the dedication to Christianity as a dedication to slavery. The insurrection of the Indians in the province of Sonora, in the year 1751, was the result of this feeling. It is conjectured that occasional commotions of this kind were not disagreeable to the American Spaniards; since they afforded them pretext for keeping the captives more rigorously to their servile occupations.

Besides the attempts at conversion hitherto made in the interior and partially on the frontiers of the viceroyalty of New Spain in North America, as in the missions of the provinces of Sonora, Cinaloa, Ostimuri, &c. they have likewise been prosecuted in the extensive peninsula of California, but with fluctuating success. Of all the Spanish missionary institutions in North America those in California have hitherto been the most celebrated. But the missions were rendered subservient less to a sacred than to a political object, the subjugation of the country to the Spanish crown by means of Christianity—and this very circumstance must have operated as an impediment to the undertaking, even to the present day.

After Hernando de Grixalva had, in 1534, discovered the peninsula, which is nearly as large as Italy, exclusively of its islands, the first thought of the Spaniards was to make themselves masters of the country. Its chain of bare mountains promised gold; its southern coast yielded pearls. During a century and a half repeated expeditions were sent thither, but to no purpose. The savages, naturally intelligent and of a martial disposition, and rendered mistrustful by the first perfidies of the Spaniards, repelled the invaders with a superior force. At the conclusion of the seventeenth century, the Spanish court even relinquished in despair all idea of reducing California.

Still, however, that idea was cherished in the bosom of a few Jesuits, and it engaged more particularly the mind of Father Eusebius Francis Kühn, (called Kino by the Spaniards,) a German, who, in order to tread in the steps of the apostles, resigned the professorship of astronomy in the high school at Ingolstadt, and undertook the dangerous office of a missionary in Spanish America.* As such he resided in the province of Sonora, the northernmost of the Spanish possessions, situated on the South Sea, or rather on the Gulf of California. Encouraged by him, Father Juan Maria de Salva-Tierra proceeded in 1697 to California with some soldiers and Jesuits. The prudence with which this pious and resolute man conducted himself in the peninsula, whither Kühn soon followed him, decided the fate of that country. Kühn who, by his overland journey from Sonora to California, first acquired a certainty that the latter was not an island, founded the mission of Loretto on the Red Sea, as the gulf between America and California was now denominated, and fortified the place according to the rules of military science. After a firm footing had been gained, Spain sent succours in arms, troops, Jesuits, implements, and conveniences of all kinds. One mission after another was established. The new comers won the confidence of the Savages by presents, and made themselves acquainted with their language and manners. Among the Jesuits themselves there appeared from time to time men of extraordinary fortitude, distinguished piety, and mild disposition, who won the hearts of the natives. Of these Johann Anton Balthasar, a native of Lucerne, in Switzerland, became particularly eminent: he was at length appointed chief inspector of all the Spanish missions, and at his death in 1763 he was Superior of his order in the viceroyalty of Mexico.

With the gradual increase of the missions, the Jesuits attended not only to the business of conversion, but also to the foundation of their politico-commercial empire in California. They took possession of the country, to be sure, as a Spanish domain, but they reserved for themselves

* He died there in 1710.

the most important part of the advantages accruing from it. With the consent of the court, the Order took upon itself the administration of civil and ecclesiastical affairs; stationed soldiers, levied at its expense, in the forts which it had erected for the protection of the missionaries and converts, or for overawing the refractory; appointed and removed the officers and commanders of the armed force, and likewise the civil officers and judges. The pearl-fishery remained the king's; but the profits arising from agriculture and the commerce of the country belonged to the Order.

The conversion of the natives meanwhile proceeded but slowly. The Savages were displeased that strangers, who came from a distant country to seek shelter in theirs, should also wish to deprive them of the religion of their ancestors. "If," cried an Indian priest to a Spaniard, "thy God hath given thee, as thou sayest, a finer country than this, far away beyond the sea, why art thou not content with it? Return home!"—One of the missionaries made the remark that "a wise Providence hath given to the savage nations mines of gold and to the civilized nations—the thirst of gold."* So lately as the year 1804, the natives, especially of New California, were attached to the independence of a nomadic life. Here, along the sea coast, reside several of their tribes; first, the Tuiban and Tabin, and farther eastward the Tsholban and Tamlan. Fish, seals, muscles, and other marine productions, likewise herbs, roots, and the produce of the chase, are their food. They have no permanent abodes, nor any garment in summer but a narrow stripe round the waist. In winter they wrap themselves in skins. Their external appearance is disagreeable; they are rude and disgustingly filthy. The coarse hair of their heads stands erect, and is sometimes adorned with the tail-feathers of the loriot or the common kite. It is even yet not uncommon for the converted Californian, longing after his former home and independence, to abandon all the conveniences of life and run away. When this is the case, the fugitive is immediately pursued; and he rarely escapes, because,

* The above-mentioned Anton Balthasar, in his yet unpublished account of the mission in the year 1707.

owing to the hostilities prevailing between the different tribes, he cannot join any other than his own. When retaken he is conducted back to the mission and severely beaten, and a thick iron bar half a yard long is fastened to one foot. This serves to prevent any further attempt at escape, and as a warning to his comrades.

Among the Californians were found not the least vestige of idolatry, no prayers, no festivals, no altars. They, nevertheless, believe in an invisible God and Creator of all things; but a different mythology prevailed among different tribes. The Eduoos or Monkees, in the southern part of the peninsula, related, for example, that Neparaya, "the Almighty," though invisible and incorporeal, had a virgin wife, named Anayicondl, and by her a son Quaayayp, "man;"—that the latter descended from heaven with many attendants and instructed the southern nations, but was at last crowned with a crown of thorns and put to death;—that he still continues to bleed, is not subject to corruption, and though, being dead, he cannot speak, yet an owl speaks for him.

It is no wonder that the amazed Jesuits should imagine that they discovered in these notions of the Californians faint traces of Christian revelation. The tribes resident in the central part of the peninsula likewise tell of an invisible almighty Gumongo, "king of spirits," who in ancient times sent another spirit, Guyiaguai, into the world to mankind. This messenger is said to have taught men to sow pitahayas. The pitahaya is a fruit of the country, about the size of a chesnut, prickly without, soft and juicy within, which grows on the leafless branches of a tree, and is the most common food of the inhabitants. With these notions those of the northern Californians, especially the Koschimers, have a close affinity. "He who is alive"—they know of no other designation for the Supreme Being—has a son, "completion of the earth." God created also invisible beings, who rebelled against him and are wicked.

These traditions, at any rate, are remarkable from their striking coincidence with many of the dogmas of the Christian churches and of the Buddha religions of the south of Asia. The Jesuits found it a difficult task to

combat them, partly because the jealousy of the Californian priests or sorcerers opposed the diffusion of Christianity, partly because the language of the country lacked expressions for many Christian doctrines. When, therefore the first missionaries wished to make the native comprehend the position, "He is risen from the dead"—they plunged a fly into water till it appeared to be lifeless, then laid it, strewed over with ashes, in the sun, where it presently revived. The Indians manifested amazement, and cried "*Ibimuhueite! Ibimuhucite!*" The Fathers immediately wrote down this word, and thenceforward employed it to express the resurrection of the Messiah. From this single fact we may infer what confused notions of the Christian religion the Indians must have had, and under similar circumstances must still entertain.

After the suppression of the Order of the Jesuits, the Californian missions, like all the others in Spanish North America, were transferred to the Franciscans and Dominicans, who prosecuted the work commenced by their predecessors in the same spirit but with scarcely so much zeal and perseverance. In the year 1820, there were in Old California, or the southern half of the peninsula, besides some forts, fifteen missionary settlements along the coasts, in which dwelt about two thousand converted Indians, who were dependent on the clergy and employed in agriculture. In New California, the more fertile northern part of the peninsula, or rather in the tract of coast above the peninsula, there are nineteen such missions, where reside about fourteen thousand converted Indians. Six small forts, with Spanish garrisons of a few hundred men, keep the people in subjection. "All these missions," says Langsdorf, in the Narrative of his Voyage round the World with Krusenstern, in the years 1803 to 1807, "have a superabundance of cattle and other provisions of different kinds, and the monks treat the new converts in general with such indulgence, kindness, and paternal care, that peace, harmony, and obedience are the necessary results of their conduct. Disobedience is usually punished with corporal chastisement; and the military in the forts, or presidios, are employed only on extraordinary occasions, such as the maintenance of the post and as a protection against attacks

According to the assurance of persons entitled to credit, the court of Spain is obliged to furnish one million piastres per annum for the pay of the troops and ecclesiastics* in both Californias—an expenditure from which it derives no advantage, but to which is attached the merit of propagating the Christian religion in those countries."

Defective as the religious notions of the new converts must at first be, still the efforts of the Jesuits and their successors are entitled to the grateful acknowledgments of the world. At any rate, the roving natives have been accustomed by them to stationary abodes, to agricultural and pastoral occupations, and to useful arts; and even this has not been accomplished without incurring the severest sacrifices and manifold dangers. The way has thus been opened and one step taken towards the ennobling of our race.

Here, however, as in most of the missions of the monastic orders, conversion was strictly speaking no more than the communication of new habits not new convictions. The messengers of salvation came attended by soldiers: if hostilities arise, the former act the part of mediators, that they may win the love of the Savages in the same proportion as the warriors excite their terror. They first strive to gain individuals, and afterwards more, by kindness and by presents of knives, hatchets, mirrors, glass-beads, &c. They prevail upon them to erect huts in the vicinity of the mission, give them furniture and apparel, teach them agriculture, the preparation of tallow, cloth-weaving, sawing timber, smith's and carpenter's work, and all sorts of handicraft trades. They instruct them also in the Spanish or French language, teach them to make the sign of the cross, to kneel, pray, and tell their beads; and administer baptism and give them Christian names as soon as they conceive that they have duly impressed on the memory of the Savages the doctrines of the Trinity, the death, resurrection, and ascension of Christ, hell and purgatory, the power of the Virgin Mary, the efficacy of prayer, &c.

* In California the yearly salary of a missionary was five hundred piastres

The Californians, though rude, are yet cunning and mercenary enough to take all this in good part. They come by hundreds, especially when there is a dearth of provisions, affect great docility, submit to be baptized, and afterwards run away in crowds, and this the good missionaries generally ascribe to the manœuvres of Satan. If the friars run short of presents, or are not in the humour to make presents, or if the Savages cannot resist the desire to possess every thing, sudden attacks, murder, and war are the consequences. Hence forts and garrisons are indispensably requisite for Catholic missions; hence the maintenance of such missions is always expensive; and hence it is necessary to establish an ecclesiastical administration, to which the civil and military authorities are subordinate.

It was not thus, however, that the Gospel was proclaimed by the first disciples of Jesus, or by their first disciples and successors in the early ages of Christianity. With God in their hearts, they went forth boldly and singly, and preached and convinced and baptized, without aiming at any advantage for themselves or the superior authorities. In the Portuguese and Spanish missions, as soon as the Savages have been somewhat tamed and habituated to agricultural and other occupations, the priests fix the amount of taxes which the converted Indians must pay to them and to the sovereign: nay, the Christian Indians are doomed, in obedience to their new religion, to labour for a certain period in the royal mines! In truth, it was the kingdom of monarchs and priests alone that they long strove to extend, and afterwards the kingdom of God; but the latter only as a mean or pretext for the former.

CHAPTER VI.

THE SPANISH AND PORTUGUESE POSSESSIONS IN SOUTH AMERICA—EMPIRE OF THE JESUITS ON THE URAGUAY —SLOW PROGRESS OF CHRISTIANITY OF LATE YEARS.

THE general observations with which the last chapter concludes may be applied to the greater part of the missions in South America. Every one is acquainted with the spirit manifested by the Spanish and Portuguese governments in their European dominions; the antipathy of their courts to the improvements introduced by art and science in other countries; their fear of more enlightened views; their partiality to the nobles; their neglect of the people and of popular instruction; the power of the priesthood in numberless churches and convents, armed with the terrors of the Inquisition; the persecution of every friend of truth and illumination. Hence it is easy to infer what must have been the administration of the American colonies, which were treated only as gold-mines for the court, for the noble families who were to be provided with places, and for the priests and friars.

Hence it was that, after the labour of centuries, the Christian religion gained but little ground among the Indian tribes, throughout the whole extent of the late Spanish dominions, from the isthmus of Panama to Terra del Fuego. It was a considerable time indeed before the conquerors of the New World could be induced to regard the Indians as human beings. What difficulty did the philanthropic Las Casas find to demonstrate this! and what scorn and hatred did this pious bishop of Chiapa incur for his pains! Was not Pope Paul III. obliged, in his bull of the 2d of June, 1537, to declare solemnly that the Americans were really men, and consequently capable of the Catholic faith and sacraments?—*veros homines, fidei catholicæ et sacramentorum capaces.*

In the three late Spanish viceroyalties of New Granada, Peru, and La Plata, and in the captain-generalships of

Caraccas, (Venezuela,) and Chile, there were certainly many Indians, living as Christians in towns, mines, or villages of their own; but by far the greater part of them were relics of the conquered natives, descendants of the first captives, mestizos of all sorts, sprung from intermarriages between Europeans, Indians, Negroes, and their children.* They were mostly rude, poor, ignorant, and devoted to servitude. Such of the Indians as were not kept in the towns it was customary to banish to particular places which they durst not leavewithout permission. One of their Caciques was generally appointed to superintend them. Land was allotted to them for raising provisions. They were employed in public works, the mines, &c. The law, it is true, assigned them pay, but through the rapacity of their overseers they rarely received the whole and often nothing at all. They had, moreover, to pay taxes, one-fourth of which was allotted to the Cacique that he might collect them with the greater rigour.

Such nearly was the lot of all those Indians of the independent tribes, who were converted to Christianity by missionary monks and priests. Is it then surprising that the proud and free children of Nature should shrink with horror from such effects of the religion of Christ?

There were it is true free Indians also who professed the Christian faith. These were such as, though independent, yet in daily intercourse with the Spaniards had adopted words of their language, ceremonies of their ritual, and more or less of their manners. But these, though they are baptized, carry rosaries and amulets, and make the sign of the cross, scarcely deserve the appellation of Christians. They retain their ancient heathen notions unimpaired; and the Peruvian, with his Christian baptismal name, still worships the sun, as in the days of Pizarro.

* The Spaniards reckon eleven gradations of the mixed blood, namely: *Mestizos*, children of a European and an Indian woman; *Quarterones*, children of a European and a Mestiza; *Ochavones*, children of a European and a Quarterona; *Pulchueles*, children of a European and an Ochavona; children of an Indian and a Pulchuela are like the Spaniards; *Mulatos*, children of a European and a Negro woman; *Quarterones*, children of a European and a Mulatto woman; *Saltatràs*, children of a Quarteron and a European woman; *Calpan mulatos*, children of a Mulatto and an Indian woman; *Chinos*, children of a Calpan mulatto and an Indian woman; *Zambos* or *Zambajos*, all the children of Blacks and Indian women.

The Spanish *missioneros* form in general the lowest order of the clergy. There have never been wanting men who, from inward piety, or from the duty of obedience, or because they were glad to escape monastic restraint, have cheerfully undertaken the functions of missionaries. Most of them, however, were extremely ignorant and superstitious; unacquainted with the world and the human heart; regarding empty ceremonies as religion, and having all their ideas infected with monastic prejudices. Even the better educated Jesuits, who came from Europe, could not wholly divest themselves of these prejudices. Hence they considered all that they heard of the religious systems of the Indians as the work of the devil, and represented it in the false light in which they themselves beheld it. The national god of the Abipones, Keebet, the invisible, the terrible, was taken for the real devil by the learned Father Dobrizhoffer himself; and because the Abipones or Mepones, who rove about on horseback in the immense *pampas* or plains, between the Rio Grande Vermejo, the Rio Salado, and La Plata, call their god *Groaperikie*, "ancestor," the Jesuit made no scruple to assert that the Abipones looked upon Satan as their grandfather.

The Savages, by means of their sound understanding, frequently judged much more accurately of the Europeans than the Europeans of the Savages. They saw them steeped in vices from which the child of Nature recoils with horror, and could not reconcile the pious precepts of the *missioneros* with this prodigious depravity of manners. "Wherefore comest thou to us, father?" said an Abipone one day to Dobrizhoffer: "why dost thou not first make Christians of thy Spanish brethren?"—"Thou forbiddest us to have more than one wife," said Ychoalay, the cacique, to Father Brigniel—"are not the Spaniards Christians?—and yet they are not content with one wife. They do much worse than we. They shamelessly attack any woman they meet, when their desires are excited. The Christians, thou tellest us, ought not to steal. Very true: a man ought not, though no Christian. Why then do thy Spaniards come and steal our horses, nay, even our young boys and girls, and drag them away into slavery?"

With the prevalence of such sentiments among the Savages of South America, and with the recollection of the horrible cruelties perpetrated by the Spaniards in the conquest of the country—cruelties which are transmitted in traditions and songs from race to race—the very name of Christian has become and continues to be a term of execration among numberless independent tribes of that continent; and hatred, fear, and abhorrence of it are perpetuated from generation to generation.

The Jesuits, by their courage, prudence, and perseverance, were more successful than any of the other Orders in making conquests in the territories of the free Indians for the Catholic faith. These conquests, however, as it is well known, ultimately proved to be no real gain either for humanity, or for Christianity, or for the crown of Spain. In our survey of California we have seen the manner in which this Order treated the savages and exercised the calling of missionaries there: we meet with the same system in South America; but there, and particularly in the provinces of Paraguay, it was prosecuted with much more signal success.

So far back as the sixteenth century, the Order sent many of its members to the southern as well as to the northern half of the New World, to preach the kingdom of God. These undaunted men, ever disposed to important enterprises, from motives of religion or ambition, dispersed themselves among the Indians. Though many of them were put to death by the Savages, out of hatred to the Spaniards and Portuguese, yet more followed, unarmed, with merely the gentle words of peace and love upon their lips. Thus did they gradually inspire the ferocious Indians with confidence, and gain their good will by presents. The Jesuit could at last traverse the wilderness unmolested, and control by words and gestures hordes which the Portuguese and Spanish soldier durst not encounter.

In order, however, to confer on the Savages the benefit of more sublime ideas, it was requisite to bind them in some measure to permanent abodes, and to communicate to them, with the arts of agriculture and social life, at least the civilization of semi-barbarians. The Jesuits

settled among them; they prevailed on individuals to reside near them, instructed the children, and by gifts ingratiated themselves with the adults. Thus Indian villages sprang up amid deserts, and churches by the side of huts. The missionaries then began to talk of sacred things, to impart instruction in Christianity, and to administer baptism. Such was the origin of most of the missions in New Granada, La Plata, Peru, Venezuela, and the other provinces. Many excellent men of the Society of Jesus might here be mentioned, who, impelled by pure philanthropy, first opened the way into those wilds for Christianity and humanity. How important were the services of Father Decré, the apostle of the Yameos, Itubalees, and Inquiavats, alone, who made Cuenza in Quito the central point of a widely operating mission, over which he was still presiding with credit in the year 1727; who translated books of Christian instruction for the Savages in eighteen of their dialects; and sent forth the new converts, whom, with truly Christian affection he protected from oppression, to be apostles of Jesus among their countrymen!

Between the rivers Paraguay and Uraguay, along the banks of the Parana and Bermejo, the disciples of Loyola selected the widest theatre of their operations. More numerous and more successful here than in any other quarter, they extended their settlements among the Guaranees, Charruas, Chiquitos, and other savage tribes of Rio de la Plata, Paraguay, Tucuman, and Tarja. Invariable humanity, kindness, and prudence achieved more than arms could have accomplished. European culture soon embellished the environs of the missions; the wretched huts and chapels constructed of poles and boughs of trees gave place to walled houses, at first built of earth and afterwards of stone. The villages assumed from the breadth and regularity of their streets, the appearance of towns. The churches in each village, lofty handsome structures, with steeples containing four or five bells, were provided with organs, and adorned with richly gilt high-altars, silver utensils, and many images. A pompous service made a powerful impression on the senses of the astonished Savages. They were taught to

sing and to play on all sorts of musical instruments; they were instructed also in masons' and carpenters' work, watch-making, and other useful arts. The business of the day, from the first hour to the last, was allotted among the inhabitants of each place and performed with as much accuracy as in a convent. The Jesuits contemplated their creation with pride and pleasure. Such was its state so early as the middle of the seventeenth century; and we have an account of it in the Travels, in 1692, of Father Anton Sepp, who was called thither from the Tirol to undertake the cure of souls in the tribe of the Japeyoos.

The Jesuits now established here such a form of government as might be expected of monks, and as they would fain give at this day to the whole world, if the times were not more powerful than they. The character of the tribes on the Paraguay and Uraguay favoured their plan. The Guaranees and other Indians of these parts were previously more or less disposed to a theocracy by the religion of the sun which prevailed under the Incas; and their manners were comparatively mild. By auricular confession the theocracy was rendered more complete than it could be in the time of the Incas. The priest was made acquainted with the most secret thoughts of the members of his flock. The Indians, without any notion of private property, accustomed to a community of goods, suffered without hesitation all the land and the produce of labour to be divided into three parts: one for the Church, or, as Father Charlevoix calls it, "the property of God;" one for the public use; and the third for individuals. "Every thing," says Raynal, "that was admired in the legislation of the Incas was revived, but in a more perfect form, in the ecclesiastical state of Paraguay: labour for the aged, orphans and soldiers; reward of good actions; superintendence over morals and military exercises; ordinances against indolence; reverence for religion, virtue, and the servants of God.

Money was here unknown, and yet more conveniences, nay, even more luxury, were to be found in the missions of the Jesuits than at Cusco and Lima, the capitals of Peru. Watch-makers, cabinet-makers, goldsmiths, lock-

smiths, tailors, &c. deposited their goods in the public warehouses of the priests, and were supplied with other necessaries in their stead. For them the husbandman had sown, for them the weaver made his cloth. They all formed one great family with an undivided property; and all paid obedience with a child-like spirit. The Jesuits were the fathers of the family, the teachers, the merchants, the military commanders, the rulers. Each Jesuit, in his parish, was the ecclesiastical and temporal superior, independent of the rest, subordinate to the Provincial alone, and the latter to the General of the Order.

At first precautions were very properly taken to exclude Spaniards from these colonies, that their dissolute way of life might not scandalize the new converts, or prevent other Indian tribes from embracing Christianity. The same pretext was subsequently made the means of concealing the arrangements of the state founded by the Jesuits from the courts of Spain and Portugal. By engaging to pay into the exchequer a yearly poll-tax for converted Indians, they obtained a royal edict prohibiting Spaniards from entering the district of the missions without leave of the Jesuits. For this purpose they had posts and kept strict watch on the frontiers. No stranger was admitted. The governors and bishops, when they held visitations, which were of very rare occurrence, were so overwhelmed with demonstrations of respect, entertainments, and presents, that they could do no other than make the most favourable reports. Two visitation books were moreover kept, one for the bishops, the other for the Provincials.

To seal up this Jesuit empire more hermetically, the Spanish language was prohibited in the colonies and the Guaranee alone spoken. Of the Spanish Jesuits well-tried members only were admitted into the country; French and German were preferred. On the separation of Portugal from Spain, in 1640, the Jesuits took advantage of this event, to apply to the court of Madrid for fire-arms to defend themselves against the Portuguese, who retained possession of Brazil. They modelled their military system after that of Europe; formed regiments and companies, infantry and cavalry. They built forts, called *doctri-*

nas, where one or two Jesuits held arbitrary command. They assigned to each fort a certain tract of land, for the subsistence of the garrison. The court of Spain furnished neither money, clothing, nor arms.

Thus did the Fathers of the Society of Jesus, upon pretext of spreading the kingdom of heaven, secure for themselves a flourishing earthly kingdom; and they endeavoured with equal courage and prudence to strengthen and extend it. It was not without danger and even the death of many of their members, several of whom Dobrizhoffer mentions as martyrs, that they erected this New State. In 1729 it comprised thirty settlements or *reductions*, as they termed them, fifteen of which containing 62,263 souls. were situated on the river Parana, and fifteen, with 60,405 inhabitants, on the Uraguay. There were, besides, several missions on the rivers Paraguay and Bermejo not included in this enumeration.

It cannot be denied that, if animal well-being is the supreme good of mankind, the whole was cleverly planned and judiciously executed. But the subject of the Jesuits was merely a trained human brute—nothing more. Every higher thought, every indication of independence of mind, were carefully suppressed as incitements to sin. The Indians were enlightened only just so much as was advantageous to their priestly rulers, who took good care to keep aloof from them all notions which could cause them to overstep the circle that was marked out for them. Implicit obedience was a fundamental duty with the Indians, as in the Order. Whoever had committed a fault went to the priest, solicited deserved punishment at his feet. and gratefully kissed the hand which had chastised him. Here was found, through habit, superstition, piety, ignorance, and civil institutions, a moral slavery such as the world never beheld elsewhere, but in convents. The land of the Jesuit missions might in fact be considered as a single convent, and each of the *reductions* as a cell peopled with men whose childish ignorance yielded to every impression; whose savage character was softened on the one hand by the terrors of superstition, the pomp of the new worship, the power of habit, the omniscience of the priests. heightened by confession, and on the other hand by free-

dom from care and the enjoyment of so many conveniencies of life. The priest in the *reduction* was the chief governor, the interpreter of God, the instructor, the steward, the military commander, the physician, the judge, the legislator, and the adviser of all. He directed the affairs of families as he pleased. It was even so arranged that the female selected herself a husband, not the man a bride. Thus, if an Indian girl was desirous to marry, she repaired to the Father of the *reduction* and acquainted him with her inclination; and, if he approved it, he sent for the man of her choice, and informed him of his lot, which he seldom refused. Father Sepp himself, in his account of the country, expresses his surprise at this extraordinary custom, through which maidens and wives were attached by the tenderest secrets of their hearts to the venerable Fathers of the Order.

Thus there prevailed, it is true, in this republic, a tranquillity, a harmony, an obedience, and an order, not to be found in any other state in the world. Charlevoix, in his time—the first half of the eighteenth century—might justly boast, that "here were no complaints, no law-suits—nay, that the *meum* and *tuum* were wholly unknown."—There was nothing but praying and labour, silent obedience and mental poverty.

The existence of this empire of the Jesuits was long kept secret from the courts of Spain and Portugal. The viceroy, Martino de Barrua, indeed transmitted to his court, in 1730, alarming accounts respecting it. Individual authors had treated of it without reserve; but the confessors at Lisbon and Madrid had no difficulty to pacify the apprehensions of the sovereigns; Jesuit writers represented the statements of the babblers as the calumnies of envy; nay, they induced Muratori himself, though a stranger to them, to become their panegyrist, by furnishing him, through Father Cataneo, with the materials for his celebrated work: and by the persecutions which they drew upon Ferdinand de Cardena, bishop of Paraguay, when, towards the conclusion of the seventeenth century, he set about stricter inquiries concerning the Christian congregations on the Parana and Uraguay, they deterred others from following his example.

A treaty, concluded in 1750, between the courts of

Lisbon and Madrid, respecting the boundaries of their colonies in South America, accidentally revealed the secret and frustrated all the schemes of the Loyolites. In drawing right lines the negotiators did not spare the country of the missions, but parted it in such a manner that many of the *reductions* fell to the share of Brazil. In vain did the venerable Fathers in Europe strive to prevent the execution of the treaty. The commissioners appointed by both powers made their appearance (in 1752). The country of the missionaries was in arms against them. Troops were sent to reduce the Indians, but met with so obstinate a resistance that they could effect nothing. The Jesuits protested that this was not their fault, that they were unable to appease the fury of the Indians. It was however appeased, when the Spanish and Portuguese commanders, having received reinforcements, marched with their united armies against the *reductions*, and in February, 1756, defeated the Indians in a pitched battle, in which the latter lost twelve hundred men, and many pieces of cannon and colours. The boundaries were adjusted: soon afterwards the Order was suppressed; the Jesuits in Paraguay disappeared, and not an Indian again drew a sword in their behalf.

When the Jesuits quitted their missions, in 1757, they had, according to the accurate statement of Dobrizhoffer, thirteen on the Parana and nineteen on the Uraguay. The former were inhabited in the year 1732 by 57,649 persons, the latter by 83,533; but at the departure of the Jesuits the total population scarcely amounted to one hundred thousand. War, the small-pox, and other diseases had swept away great numbers of people. In the ten colonies among the Chiquitos, on the right bank of the La Plata, towards the frontiers of Peru, there were (in 1766) 23,788 converted Indians, and in the colonies among the Chakos, on the Rio Bermejo, there were at the same time 5424 Christians, or at least baptized persons.

After the suppression of the Order of Loyola, little worth recording was heard from the Spanish and Portuguese missions in South America; but frequent complaints were made against the missionaries of the Order of Do-

minicans or Capuchins, that they carried on a considerable contraband trade on the frontiers, and that they found means to compel the Indians to cultivate their lands without lawful compensation, or to purchase of them amulets, rosaries, crucifixes, and other religious wares, at exorbitant prices.

Thus the immense steppes, plains, or *pampas*, and the Highlands in the interior of South America, southward as far as Terra del Fuego, the land of the good-natured Pesherays, are still abandoned to heathenism. The insurrection of the colonies against the Spanish sceptre, and the sanguinary war of independence, which has raged from the river La Plata to Darien, have almost entirely destroyed the missions. The ancient missions at St. Michael and Santa Teresa de Mayhures, on the Oronoko, those on the river Patumayu and the mighty Maranham, and many along the La Plata and the Uraguay, lie neglected, and others have been burnt. The Abipones, the cruel Tobas, the independent inhabitants of the mountains and forests of Peru, and the yet unsubdued tribes, by whatever names they may be called, who cherish an hereditary abhorrence of the Spanish and Christian name, rejoiced at these convulsions, which served to secure their freedom; and many of the converted tribes again became Savages, with the warring Europeans, whom they alternately assisted and harassed.

CHAPTER VII.

SURVEY OF BRASIL AND GUIANA.

John VI. the late King of Portugal, who in 1807 made Rio Janeiro, the capital of Brasil, his residence, excited by his presence great hopes of improvement in the countries of South America subject to his sceptre. It is well known how peremptorily he decided against the introduction of the Inquisition: how he promised the gradual abolition of

he ave-trade in his dominions, and opposed the restoration of the Order of the Jesuits. It is well known with what liberality he favoured (since 1817) European emigrants and settlers, for the purpose of strengthening and promoting the prosperity of his American dominions. The latter, however, under the government of his eldest son, Pedro, who assumed the title of Emperor of Brasil, advances but slowly. The multitude prefers independence in North America, where every sect builds itself a church unmolested, while in Brasil the Catholic communion is the only one in which it is possible to gain salvation. Protestants are tolerated, it is true, if they but abstain from a public profession of their religious tenets. Toleration, however, is but a small and precarious boon, depending on the will and life of a single individual.

The diffusion of the Romish faith among the aboriginal inhabitants is still prosecuted, as of old, rather as an official duty than from inward impulse. The missions of the Jesuits on the Toncantines and Rio Doca, on the Maranham and the Rio Negro, as far as the frontiers of Peru, still subsist They are supplied by other friars. Their success is not brilliant. By far the greater part of the Indians dwelling among the Europeans, nay, many of the numerous Negroes, know nothing of Christianity. They live peaceably in the worship of the deities of their ancestors. It is more curious than unaccountable that Portuguese and Spaniards should rather tolerate heathen among them than Protestant Christians, or worshippers of the true God according to the Mosaic law.

The neighbouring country of Guiana has been in later times more neglected, if possible, than Brasil, in regard to the civilization of its inhabitants. The French and Dutch settlers along the coast were content to overawe with arms the martial tribes of the original inhabitants, or to conciliate them by annual presents, that they might raise in security their sugar, coffee, indigo roucou, cotton, and spices. Formerly more pains were taken, especially in the French possessions, to enlighten the Indians by the preaching of the Gospel. But the seed sown by the first missionaries afterwards degenerated, or ran wild, or wholly perished. The Caribbees still retain a tradition founded on the Christian

doctrine that the Supreme Being sent his son from Heaven to kill a prodigious serpent; after the conquest of the monster there issued from its bowels worms, each of which generated a male and female Carib. What absurd notions must the Christian missionaries have frequently implanted with their dogmas in the minds of their converted Savages!

Their own ideas of divine things are often far more rational than the misconceived doctrines which they have derived from Christian priests. "The Indians of these countries," says the anonymous author of Travels in Guiana and Cayenne, "silly and childish as their other notions may be, nevertheless believe that the Supreme Being, who bestows on them all they need, is too exalted to accept presents and offerings from men, and too bountiful to require prayers and solicitations." They are no strangers to the immortality of the soul: but we are acquainted, and that most imperfectly, with the religious ideas of very few of the tribes contiguous to the Europeans; the Indians beyond the mountains are mostly unknown to us even by name.

Since the Revolution, the functions and occupations of the missionaries have almost ceased in the French settlements. They had previously been performed by Jesuits, and subsequently by other monastic Orders. In Dutch Guiana infinitely less had been done from the first for the diffusion of Christianity. The indolent, voluptuous, and tyrannical planters cared but little for the propagation of a faith, which had struck such scanty root in their own minds. Stedman's account of Surinam exposed the hideous atrocity of those scarcely human colonists, slave-drivers, and traders. They would not do the least even for their own Negroes, whom they treated as brutes; and the few Protestant ministers at Paramaribo, Berbice, and Essequebo, were too dependent and under too much restraint to perform more than the most urgent of their pastoral duties demanded. The United Brethren alone have exerted themselves here with zeal since the year 1730. They first formed a small congregation at Paramaribo, where they supported themselves by the labour of their hands; then founded, with some baptized Indians, the mission of Sharon, on the Sarameka, in 1757, likewise

that of Hope, on the river Corentyn in 1735, and others near the sources of the Sarameka, at Quama, among the Free Negroes in 1765, and at Berbice. Their labours here, however, seem not to have been productive of important results.

Since the English made themselves masters, in 1804, of the principal Dutch and French settlements in Guiana, greater attention has been paid to these parts by the British missionaries. Two new missions have been established, since 1807, at Sommelsdyk and Demerara, and provided with printed Bibles. The Jews of Surinam alone purchased a considerable number, because in their synagogues they use the Dutch translation of the Old Testament.

In the year 1823 the mission of the London Missionary Society in Demerara became a subject of painful interest to the whole British nation, in consequence of an insurrection among the slaves belonging to the plantation called Resouvenir, where Mr. Smith, the missionary, resided. The causes and the consequences of that commotion are too well known to every reader to need repetition here: suffice it to state, that Smith was charged with having instigated the Blacks to violence, tried by martial law, and sentenced to death. The royal remission of that sentence, the extreme injustice of which it is impossible for any unprejudiced mind to doubt, arrived after disease and imprisonment had put a period to the bodily sufferings of the unfortunate missionary. The cloud thus thrown upon the prospects of religious usefulness in this quarter has not yet passed off, and the directors of the Society have since resolved to abandon the station—though it appears that they have been induced by subsequent information to defer carrying that resolution into effect.

CHAPTER VIII.

THE WEST INDIA ISLANDS—NEGRO SLAVES—THE EMPIRE OF THE BLACKS IN HAYTI—ACTIVITY OF THE PROTESTANT MISSIONARIES IN THE BRITISH AND DANISH ISLANDS.

THE extensive archipelagoes of islands which lie scattered between the two great continents of America, and are known by the names of the Antilles and Bahamas, were first discovered by the Europeans, first conquered, first fertilized with the blood of their inhabitants, and then repeopled with greedy planters and African Negro Slaves. It was only in St. Vincent, Tobago, Martinique, and Dominica, that a few wretched relics of the aboriginal inhabitants, the Caribbees, maintained themselves.

In their towns and villages the cruel conquerors built numerous churches, chapels, and convents for monks and nuns. They rejoiced to be able to plant the cross in the New World: but the religion of Him who suffered on it was not propagated with the cross. The baptized were more ferocious than the unbaptized who had been massacred, or than the wretched Negroes who were treated like brutes.

For a long time it was considered as not worth while to impart Christian instruction to the Blacks employed in the cultivation of the islands. If they understood the language of the scourge, it was thought quite sufficient. There were moreover great impediments to their conversion, as on the one hand their labour left them too little leisure, and on the other they frequently changed their master and residence, or pined in misery. It was found necessary to drag away one hundred thousand Negroes annually from Africa, to supply the places of those who had perished.

It was not till the commencement of the eighteenth century that the Europeans began to think seriously of the conversion of the Blacks, at least of such of them as

had acquired their freedom. Here too, and especially in the French islands, the Jesuits were most assiduous in their efforts. The Spanish colonies manifested less zeal for the civilization of their slaves. Political writers, nay even divines, went so far as to dissuade from such attempts; some, probably from the same reason which at the present day causes the timid jealousy of European viziers, the pride of caste, and monastic intrigue, to oppose the humanizing of mankind: that the diffusion of knowledge might be dangerous to the public welfare and tranquillity—others, because the Black, though a man, is of inferior race and not capable of attaining such a degree of moral elevation as the European.

In the Spanish settlements in the West Indies most of the Negroes have in fact continued to be worshippers of fetishes: and the converts have no other Christian duty but to attend mass a few times in the course of the year. Whoever neglects this point is punished with fine or flogging.

In the French West India islands a better spirit prevailed, at least in this particular. The activity of the Jesuits, Capuchins, and other orders of monks, was encouraged and seconded. The mission founded in 1704, by the Jesuits in St. Domingo, numbered in the year 1745 nineteen parishes; and at present, in the independent Negro state of Hayti, comprehending nearly a million of souls, there is not a village without its church. The fifty-four parishes of this republic were divided into the episcopal sees of Port au Prince, Leogane, Cape Henry, and Sans Souci. The archbishop of the island resides at Port au Prince. There is not a village but has its elementary schools, not a town without institutions for the promotion of the arts and sciences. More civilization, more industry, more love for art and science, prevail at this day in this West Indian Negro State than were ever found there since the conquest of the island. It is also worthy of remark that the British Bible Societies have extended their beneficent influence to Hayti.

In the British, Danish, Swedish, and Dutch West India islands also, the Christian instruction of the Negroes was not seriously commenced till after the beginning of the last century. In Jamaica appeared the Moravian Brethren

in 1754, the Wesleyan Methodists (in 1781), and the Baptists, and founded numerous missions. Of more than three hundred thousand black inhabitants of the island, a sixth part were converted in the space of thirty years to Christianity. The most enlightened or the most pious of the free Negroes are selected for preachers, and a hundred of them are assiduously engaged in propagating the divine word. The United Brethren are not less successful in their operations at Basse Terre, in St. Kitts (since 1774); at Sharon, in Barbadoes, (since 1765) where Sir Christopher Codrington, the governor, in the middle of last century allotted lands to the value of thirty thousand pounds for the endowment of a college for training missionaries and at St. John's Grace-hill, Grace Bay, Cedar Hall, and New Field, in Antigua.

Next to the Moravians, the Wesleyan Methodists have been most active in the West Indies, especially in the British islands. They have had (since 1788) their stationary missions in the Bahama islands and at Trinidad, in the latter island along with the Catholic priests, who still continue, as they did at the time of the Spanish sovereignty, to reside, by the name of missionaries, in the eight villages of the native Indians. They have also supplied the island of Grenada (since 1788) with preachers; likewise St. Vincent, the Swedish island of St. Bartholomew (since 1788), the mountainous Dominica, Antigua, &c. The latter island contains their most flourishing mission, to which belonged, in 1826, above 3500 souls.

In the Danish islands of St. Croix, St. Thomas, and St. Juan, the Moravians set about the conversion of the Negroes so early as the year 1732. Till then nothing of the kind had been attempted. Leonhard Dober, a German, was the first person who left Herrnhut, and proceeded for the fulfilment of the holy purpose, poor, destitute of resources, without a knowledge of the language, to St. Thomas, to instil into slaves the doctrines of Christianity.* Others followed him to the other Danish islands.

* Some conception of the spirit which animated this modern apostle may be formed, when it is known that he had fully resolved before he left Europe to sell himself for a slave in the West Indies, if he could find no other means of gaining access to the Negroes and accomplishing his benevolent object.

Oldendorp, in his History of the Missions of the Evangelical Brethren in the Caribbee islands, relates very circumstantially the numerous obstacles which they had more to encounter. Many of these arose from the bad spirit of the European masters themselves, many from the dispersion of the Negroes in distant plantations, but the greatest consisted in the diversity of their languages. The Blacks belonged to, or were descended from, totally different nations. Their masters were Danes, French, Englishmen, and Dutch, of different religious professions. The Catholics manifested the strongest repugnance to suffer their heathen Negroes to be instructed in Christianity by Protestants; and on many occasions the missionaries were in danger of their lives, not from Negroes—no—from the Christian Whites.

The perseverance of the Brethren nevertheless triumphed, and procured in 1755 a royal ordinance facilitating the labour of conversion, assigning salaries for catechists, increasing the number of the missionaries, and enjoining the baptism of the children of slaves. The same ordinance, though it indeed forbade all compulsory means in the attempts to convert the Blacks to Christianity, nevertheless had recourse itself to such, and those of the most efficacious kind. It prohibited, namely, the marriage of all slaves who had not yet embraced Christianity.

The Christian faith is by this time pretty general among the Negroes of those islands. The missionaries have become more assiduous. The Moravians have two settlements in St. Thomas, New Herrahut and Niesky; the like number in St. Juan, namely Bethany and Emmaus; and three in St. Croix—Friedenthal, Friedenburg, and Friedensfeld. From the testimony of the Danish colonists, we know what the fruits of the Gospel have been. The Negro slaves have become, through the doctrines of Christ, quieter subjects, more upright citizens, more diligent servants, more patient sufferers: and from the contemplation of this improvement in the Blacks, the planters themselves have been rendered more humane.

CHAPTER IX.

GENERAL OBSERVATIONS ON THE DIFFUSION OF CHRISTIANITY IN AMERICA.

America, for a long time after its discovery, had no importance in the eyes of Europeans but as a mine of gold, silver, and precious stones, and as a land producing cotton, sugar, indigo, tobacco, cacao, vanilla, dyeing woods, &c. For the inhabitants of this country not a soul felt the least concern; on the contrary they were driven from their former abodes or massacred, because the European Christians could not treat them as marketable commodities.

After the colonies of Europe in the New World had become more numerous and more populous, the countries were more highly valued not because the means of approaching the savage aborigines and imparting to them a higher degree of civilization were multiplied, but because America promised new markets for the consumption of European manufactures. It was not European governments, but either philanthropic individuals or Orders of monks, that paid attention to the noblest production of this quarter of the globe—to man—and attempted, by means of instruction, to render him worthy of his destination in the spiritual world. In Europe, indeed, high and low boasted of imitating Jesus; but scarcely one out of thousands thought of doing as Jesus and his holy band of apostles had done. Columbus seemed to have discovered a new world merely to infect the old one with new poisons; nay, the very Europeans who emigrated to the colonies became more servile, and seemed, by settling on the other side of the Atlantic, to have lost their title to European rights.

These felt indignantly the oppression of the mother country. They did, what always has been and always will be done, when nations possessed of better know-

ledge are ill treated and neglected by imprudent rulers. The English colonies in North America separated themselves from the parent state, and flourished in independendence as a democratic confederation. Thirty-five years later Spanish America followed their example. From this period the New World acquires a political, not merely a commercial, importance for the Old. Heretofore the life of America constituted but one and the same life with that of Europe. The former separated, and the latter isolated and limited to itself, nearly as it was anterior to the sixteenth century—the effects of the revolutions of America are not to be calculated As the once flourishing Asia was eclipsed by Europe, so Europe is likely to be surpassed by the youthful America. In America we find a free and fresh development of reason and of every moral faculty, to which domestic, civil, and political institutions must conform, as means to the end—in Europe antiquated prejudices, customary formalities, to which, in state and church, in town and village the mental powers, as means, are rendered subservient: there, independent Christianity in churches of various forms—here, priestly violence, adherence to ceremonies, and intolerance in matters of conscience and religion.

When Christianity passed over from Asia to the colder regions of philosophizing Europe, it underwent the most violent, the most unnatural changes from nation to nation, from age to age, from council to council. Hierarchy, dogmatism, ceremonies, and symbols usurped the place of the divine, the living, the simple, of the revelation of Jesus.

With the passage of European Christianity to America new changes are preparing for it. In the feeling of their independence, the States beyond the Atlantic will not long look to another quarter of the globe for decisions and oracles. The churches will assume other, and assuredly simpler forms, agreeably to the higher cultivation and superior knowledge of the times. America has not yet produced any Reformers. It needs none. The vital power of this portion of the world has more need of its undivided energy, to form and combine into a whole the heterogenous masses of society, which are constantly receiving accessions by fresh emigrations from abroad.

What the Europeans have hitherto brought thither was only the fruit of their political, ecclesiastical, and academical relations, the leavings of European ages, scarcely fit for American climates and localities. Much of it still subsists, because those who carried it thither are still living. But the American atmosphere already operates perceptibly on the exotic plant, to make it the child of its own influences. The word of God will remain, but not the European exposition; the doctrine and revelation of Jesus will remain, but not the *Acta Conciliorum*, the Augsburg Confession, and the Heidelberg Catechism.

The number of persons living on the thirteen millions of square miles in the two Americas is estimated by Humboldt, the celebrated traveller, at 34,284,000. Of these 13,162,000 are Whites; 8,610,000 Indians; 6,223,000 Negroes; and 6,289,000 of mixed races. According to the same writer, Spanish continental America has a population of sixteen, and Portuguese America of four millions; while the English language is spoken by 11,297,500 persons; and seven millions and a half of the aborigines still retain their native idioms, and are almost utter strangers to those of Europe. He seems however, to have fallen into a palpable error in comprehending the total population of America, with the exception of 820,000 yet independent Indians, under the denominations of Roman Catholics and Protestants, and representing the number of the former as being 22,177,000, and that of the latter, 11,287,000. There can be no doubt that a very large proportion of the Indians and Negroes, whom, as it may be seen above, he sets down as constituting together about fifteen millions, or nearly half the population of this extensive portion of the globe, are still heathen; to say nothing of the merely nominal Christianity which prevails in a large part of the other half.

The religious notions communicated to the converted Indians by missions of the Catholic church consist, in fact, but too often in external forms and ceremonies and constraint of conscience. In America too, the divine spirit of Jesus is much less conspicuous than the earthly spirit of the monastic orders. Hierarchical honour and

the interest of the church are but too busy behind the ostensible image of the honour of God and the salvation of miserable souls.

The missions of the Protestant church, on the other hand, have not always been entitled to praise. The first fourteen Protestant missionaries proceeded in the year 1556 from Geneva to the wilds of the New World: thousands have since followed from various countries in all directions, with the best intentions, but not always with genuine apostolic unction. The Quakers, Baptists, Methodists, and Evangelical Brethren, have approved themselves the most active.

The missionaries of the two communions, Catholic and Protestant—I mean the majority of them and not the highly laudable exceptions on both sides—pursued in some respects opposite ways for the accomplishment of their ends. The Catholics strove first to civilize the Savages by means of new habits, by external discipline, and by winning the senses, in order to prepare and render them susceptible of the more sublime of the divine revelations. The Protestant missionaries, on the contrary, endeavoured to produce external improvement by amending the heart and soul. They related to the Savages the history of the incarnation, life, sufferings, and death, of the Son of God, and hoped, with a genuine faith in miracles, that, by this history, by this direction of hearts to the Lamb of God and to his blood, all was done, and that grace would be mighty in the Savages. They expected every good thing, every Christian and every civil virtue, to spring from love to the Saviour.

Both courses had their advantages and their disadvantages. Souls were gained by both: and though the religious notions of the baptized were most imperfect, confused, and absurd—and how could they be otherwise?—still the Savage was rendered nearer akin by them to the more civilized European. The way to improvement was opened. We find in Hayti an independent State founded by Negroes, with a constitution, manners, laws, and regulations, which rival those of the most polished European nations. In another century our descendants will see new empires of the copper-coloured aborigines of America

flourishing in Christian civilization; and the Muses of Greece and Rome, England, France, Italy, and Germany, will have their temples in the now impenetrable forests along the Apalachian Mountains and the Cordilleras de los Andes.

The preceding observations, however, apply rather to America as it was, than to the present state of that immense continent, over great part of which a new day has begun to dawn. The separation of the Spanish colonies from the mother country, and the general diffusion of liberty and knowledge among them, are opening a way for the propagation of Christian truth and all its attendant blessings, beyond any expectations which a few years since the most ardent mind could have reasonably indulged. From Mexico to Patagonia, throughout regions covered until these days as with the shadow of death, the germ of intellectual and moral life is beginning to expand. In the whole range of the Spanish Americas, not only is the unhallowed slave trade effectually prohibited, but the very incentive to the crime has been removed by provisions for the early and gradual abolition of slavery itself. All persons of every colour, born subjects of the independent States, are declared free from their birth; and the governments of all these States have agreed that difference of colour shall not produce any difference in the civil condition of their subjects. With a laudable solicitude for the intellectual cultivation of the latter, these governments are moreover actively promoting general education by the foundation and endowment of academical and scholastic institutions. Already has the city of Buenos Ayres a university with upward of four hundred students, and thirty free schools supported by the government, and in which the British system of instruction is introduced, besides seventy-five private schools, containing together about five thousand children. The sum appropriated by the government to the purposes of education for the year 1825 was 125,000 dollars. The increased thirst after knowledge, which pervades the population of these new independent States, may be inferred from the fact, that at the commencement of the revolution, in 1810, the United Provinces of La Plata had but one printing-press and one

newspaper; whereas there are now in the city of Buenos Ayres alone seven periodical papers, copies of which are found in all places of general resort.

In the State of Colombia also Model Schools for training professors and teachers have been founded by its president, Bolivar, the great champion of South American liberty, who has appropriated 20,000 dollars to the establishment of schools on the British system; and Mr. Lancaster, one of the chief propagators of that system, is residing at Caraccas with a view to this object. The same statesman has also issued a decree for sending two young men from every province in Peru to England, there to receive at the expense of the government the best education that can be obtained; and ten of these young men are now pursuing their studies in the neighbourhood of London. On their return to their native land they are destined to fill important stations in the great work of general illumination

The government of Mexico takes its share in the same laudable design. Here the first school on the British system was opened in 1822, and some time afterwards the large and beautiful convent of Bethlehem was appropriated to the purposes of education. Here has been formed an academical institution, calculated to afford education to 1360 pupils, and divided into three departments: one of these is destined to be a Model or Central School for training teachers and professors, who, on finishing their education, are to be sent into the different provinces of the State, in order to fulfil the desire of the government, which is, to establish in every village throughout Mexico a school, a printing-press, and a chapel.

The Peruvian government has likewise directed the establishment at its expense of a central school on the British system for the children of either sex in Lima, and departmental schools in the capital of every department of that State; and the State of Vera Cruz has allotted 30,000 dollars per annum for promoting public education, in addition to the local funds and free contributions previously devoted to that purpose.

Encouraged by these dispositions, the Christian Societies of England and the United States have embraced every

opportunity of promoting the emancipation of the people of Spanish America from the fetters of superstition, by the circulation of the Scriptures, tracts, and translations of works calculated to convey just notions on the subject of religion. To this object the British and Foreign Bible Society devoted in one year nearly 3500*l*., and in this career of benevolence it is vigorously followed by the American Bible Societies. Resident or travelling agents are the medium by which these institutions are acting, and their efforts have led to the formation of local societies, such as the Colombian Society and the Society of La Guayra, for the promotion of the same object. A disposition to receive the Scriptures is manifested in all quarters, and translations of them into vernacular languages in which no version exists are required. In addition to the ancient Peruvian translation, of which the New Testament has been completed, there is a prospect of obtaining a version in the Guarani, a language extensively spoken in Paraguay; and another, in Aimara, has been undertaken at the charge of the British and Foreign Bible Society.

PART THE FIFTH.

SOUTH INDIA.

CHAPTER I.

NEW HOLLAND—FIRST CHRISTIAN SETTLEMENT IN NEW ZEALAND.

It yet remains for us to cast a look at that insular world in the southern hemisphere, extending eastward from the Asiatic islands to the West American Ocean. If Australia be not the youngest offspring of the globe, the last land that has issued from the bosom of the deep, still it is that portion of the world which Europeans have last visited and explored. It occupies with its islands an area one-fourth larger than the whole of Europe.

Here man is still in a state of original barbarism. But how ignorant soever the rudest tribe may be of the simplest conveniences of life; how meagre soever their language, how obtuse their faculties may seem; how insensible soever the heart may often be here where man can murder his fellow-creature and sink immediately after the horrid act into the most stupid indifference, like the ferocious beast, which no longer recollects the deed when it has once quitted the bloody spot; how cruel the disposition of particular hordes, who yet devour human flesh, and bury the suckling alive with its deceased mother: still all these Savages have within them germs of religion, notions of superior beings, belief in immortality.

We know as yet but little of the extent and interior of New Holland, the largest of the South Sea islands, or, as it is perhaps more properly considered, the fifth continent of our globe—to say nothing of its inhabitants and their

religious ideas. They mostly live, like the first of mankind, in trunks of trees hollowed out by fire and in huts made of boughs. Their social relations are still those of the primitive patriarchal world. They have neither kings nor princes; the father of the family is its head, and age is reverenced. They are rude, savage, but not without a taste for the arts. On the rocks in many places are to be seen figures of men, animals, weapons, though imperfectly sculptured with imperfect tools, yet often remarkably correct in the outline. Their few implements and fishing-nets display ingenuity.

Since the English in 1788 began to settle here, and founded the colonies of Sydney, Paramatta, Hawkesbury, Newcastle, &c., which they partly peopled with convicts of every class, they have not found means to establish any thing like a social intercourse with the natives. They were too shy and too suspicious of the strangers; these, however, won by degrees the confidence of some of the chiefs, whom they sought to make acquainted with European luxuries, with a view to excite in them a desire for knowledge and civilization. The business proceeded very slowly. The ministers in the colonies found little opportunity to impart notions of divine things to the Savages, and were obliged to confine themselves almost entirely to the instruction and conversion of the numerous convicts sent hither to cultivate the land. In fact, they had more than enough to do to awaken Christian sentiments and ideas in this reprobate crew, addicted to drunkenness, gaming, lewdness, theft, murder, and every crime. Their labours, combined with the severity of the civil laws, have not, as we learn from year to year, proved fruitless.

At the beginning of 1825 an Auxiliary Church Missionary Society was formed in New South Wales under the patronage of the then governor, Sir Thomas Brisbane, who granted to the London Missionary Society ten thousand acres of land for the purpose of establishing a mission among the aboriginal inhabitants of the country. It was expected that the appointment of missionaries, to reside among the people, and to labour for their civilization and general improvement, might prove the means of preventing the recurrence of the alarming and fatal contests which had recently

taken place between them and the Europeans, the destruction of property, and the loss of human life. The increased extent of more populous coast now occupied by the settlement of Port Macquarie and the more recent establishment at Moreton Bay, indeed, rendered it expedient to resort to every prudent measure for maintaining a good understanding with the natives. The spot selected for the commencement of missionary labours in this quarter is situated on the sea-coast, about forty miles north of Sydney, near Lake Macquarie, and called Reid's Mistake. We are assured that the missionary appointed to this station finds the study of the language of the natives, from its affinity to that of Otaheite where he previously resided, comparatively easy, and he has made considerable progress in an attempt towards the formation of one of their dialects into a written language, a printed specimen of which has been transmitted to England. Owing to the great expense attending this mission, the directors of the London Missionary Society, at whose cost it is undertaken, have been induced to apply to the local government for aid, in support of the measures requisite for promoting industry and civilization among the aborigines dwelling near the station; but, should this application prove unsuccessful, it is probable that the mission will be abandoned.

To the grant above mentioned to the London Missionary Society, Sir Thomas Brisbane added during his government a grant of ten thousand acres to the Church Missionary Society, and another to the Wesleyan Missionary Society of double that quantity, in consideration of its more extensive establishment in the colony. In these grants, which are to be occupied for the benefit of the aborigines of New South Wales, a sure foundation has been laid, it may be hoped, for the permanent and successful exertions of the different Societies.

By the Wesleyan Society a mission has been commenced among the natives in the vicinity of Wellington, of whom the missionary gives the following account:—"It is impossible to state with precision the number of natives in this neighbourhood; but certainly it is not considerable. There are five tribes besides the Bathurst tribe: their usual places of resort are many miles from Wellington, but occasionally,

they all visit this spot. How large these tribes may be it is hazardous to conjecture, a whole tribe having perhaps never been seen together: they are commonly divided into groupes of sixty or seventy. They are in general taller, stouter, and more athletic than the Blacks nearer the colony, and they evince some superiority of intellect: in point of ignorance and behaviour, both are on the same level.

"They are perpetually roving from place to place, either as prompted by caprice or in search of food. They build no houses, and their only covering is the skin of the opossum; but they generally go naked, and even in cold and wet weather sleep on the bare ground, without shelter, in the open air, with only a fire by their side to keep them warm. They live on kangaroos, emus, opossums, snakes, fish, &c. of which kinds of food there is always a plentiful supply. The women are not allowed to partake of the animals procured by their husbands, but left to seek their own subsistence, which chiefly consists of large grubs found at the roots of young trees.

"They have some notion of a Supreme Being, whom they call *Murrooberrai*, and who, they believe, produces the thunder and lightning; but they pay him no worship, and seem never to think of him but when it thunders, and then their only sentiment is that of terror. They have also some idea of a future state of existence: they believe that though they 'tumble down'—the expression which they use for dying—they shall 'rise up again;' but it will be as human beings in this world. They think, however, that their future condition will be affected by their conduct in the present state, and that he who has killed most of his fellow-men will rise up under the most adverse circumstances. Murder seems to be the only crime which in their apprehension will be visited with punishment hereafter. These sentiments, however, defective and obscure as they are, have but little practical influence; and they appear, indeed, never to advert to them but when questioned on the subject.

"They frequently express an earnest desire to have some person to instruct them in agriculture and to build houses."

To this statement the Committee of the Society emphatically added: "Either the natives of New Holland

must become utterly extinct, or that melancholy result must be averted by the introduction of Christianity among them. It may be hoped that this is the design of the common Parent of all the tribes and nations of men ; and that Christianity may here also have the triumph of arresting the progress of depopulation and death, and of exhibiting some of these tribes, the most depraved and hopeless of human beings, among the monuments of its saving mercy." To this wish every philanthropic mind must breathe a sincere *Amen !*

If the zeal for conversion has for the present but little hope of enlightening the New Hollanders, so much the more pleasing prospects have (since 1818) opened in New Zealand. On the application of the excellent chaplain to the colony, the Rev. Samuel Marsden, of Paramatta, in New South Wales, the Church Missionary Society has granted the annual sum of five hundred pounds for the support of missions in New Zealand, and the late Governor Macquarie encouraged the benevolent enterprise. Under his presidency, a Society was formed in New Holland (at the beginning of the year 1814) for the express purpose of promoting the diffusion of Christianity and civilization in the numberless islands of the South Sea.

The two islands of New Zealand, each about 600 miles by an average breadth of 150, covered with lofty, woody mountains, are inhabited by more than one hundred thousand persons, who are naturally warlike and ingenious in the simple wants and relations of life. Their villages, always situated on eminences and surrounded with ramparts, ditches, and palisades, resemble fortresses. Their navigation extends to New Holland. They have successfully cultivated the corn received from Europeans, and grind it with hand-mills also given to them by the latter. They have already begun to raise potatoes, turnips, carrots, beets, cabbages, onions, and other culinary vegetables. Their gardens are generally laid out in valleys or on gentle declivities.

The New Zealanders are naturally cruel ; but on the other hand if Europeans have experienced the effects of their ferocity, it cannot be denied that they have too often been exasperated by the outrages committed by the crews of ships which have from time to time visited their coasts.

It is nevertheless ascertained beyond the possibility of doubt that they are cannibals in the moral sense of the term, for they not only devour from superstitious motives the enemies whom they have slain in battle, but regale themselves on human flesh, as a sensual gratification. Though well aware of the abhorrence of the Europeans for this practice, they take no pains to conceal from them their predilection for this kind of food. They eat the limbs only of a man; while the whole body of a female or a child is considered delicious: but it is worthy of remark that they consider the flesh of white men as tough and unpalatable, compared with that of their own countrymen, and attribute its inferiority to the salt habitually eaten by the former with their food.

Each chief is absolute in his tribe and each tribe is independent of its neighbour. The different tribes are engaged in almost incessant contentions, and live under perpetual apprehension of being destroyed by each other; there being few tribes that have not, as they conceive, sustained wrongs from some other tribe, which they are constantly on the watch to revenge. The desire of a feast is perhaps an additional incitement to these hostilities. They generally wait for an opportunity to take the adverse party by surprise, and kill all indiscriminately, not sparing even the women and children; and when successful they either feast immediately on the bodies of their victims, or carry off as many of them as they can to be devoured at home.

The almost untameable ferocity of these people may be inferred from the following particulars relative to a chief named Tooi. This man, after a long residence in England, and though he had returned to New Zealand under the charge of one of the missionaries, still scrupulously adhered to the barbarous prejudices of his country. His conversation with the officers of the English ship, Dromedary, was a continued boast of the atrocities which he had committed during an excursion with his brother two months before; and he dwelt with marked pleasure on an instance of his generalship, when, having forced a small party of his foes into a narrow place where there was no egress, he was enabled to shoot successively twenty-two of them, while they had not the power to make the slightest

resistance. To qualify this story he remarked, that though all the dead bodies were devoured by his tribe, "neither he nor his brother ate human flesh, nor did they fight on Sundays." When asked why he did not turn the minds of his people to agriculture, he said, it was impossible, adding: "If you tell a New Zealander to work he falls asleep; but if you speak of fighting he opens his eyes as wide as a tea-cup; the whole bent of his mind is war, and he looks upon fighting as sport."

The possession of fire-arms has of late years given to the tribes about the Bay of Islands a superiority which renders them the scourge and terror of the whole country; and they fit out every summer a predatory expedition composed in general of the united strength of three or four chiefs.

These people have a custom of preserving the heads of the enemies whom they have slain. They bring them back from their wars, in the first instance as trophies, and to be restored in the event of peace, to the party from which they were taken. These heads are baked or steamed to extract the moisture and then dried in a current of air; and after these processes they appear as perfect as in life; The natives barter them for a trifle, and many specimens are now in the museums of Europe.

Notwithstanding the cruelty and vindictive spirit which form prominent traits in the character of the New Zealanders, still in their general intercourse with Europeans they have been found hospitable, courteous, and well-disposed. They are indeed irritable, but fond of mirth, dancing, and singing.

The climate of these islands is temperate and the soil uncommonly fertile. The New Zealand flax, *Phormio tenax*, the fibres of which are finer and more durable than those of our hemp, and of which the natives make their garments, mats, baskets, cordage, and nets, is a most valuable gift conferred by Nature on these tribes. Before Europeans landed on these shores, the New Zealanders had arrived at such a degree of civilization as to live together under different chiefs, to whom the heads of other districts were subordinate, and to have laws relative to private property. Their respective possessions and even their fishing

places were marked out. Theft and adultery were punished by them with death, but polygamy was allowed.

Their religious notions have not yet been precisely ascertained. They have priests and priestesses of different classes. They pray, and consider good and ill luck as dispensations of a superior Being. This Being, in order to denote its spirituality, they liken to a shadow, which none can grasp and feel, which created all things, but is itself uncreated and imperishable.

The Rev. Mr. Marsden, the apostle of the New Zealanders and their first instructer in agriculture, soon after his arrival at Port Jackson and Sydney, became acquainted with chiefs who had come thither from New Zealand.—He treated them kindly, learned something of their language, gave them maize and wheat for seed, and taught them to till the ground and to make agricultural implements. Seeing the docility of these people, and learning from them how welcome teachers of European arts would be in their country, he purchased a brig, to facilitate the intercourse with them, and in May 1814 sent thither some persons from England, destined for missionaries among the Heathen, to examine the localities. These were so favourably received by King Duaterra at Ranghehoo, that Mr. Marsden resolved the same year to conduct a missionary colony thither. This plan he carried into execution. Duaterra was the sovereign of an extensive territory. The chiefs of four districts were subject to his authority and many others in alliance with him. Not far from Ranghehoo, which consisted of two hundred houses, Marsden bought a plot of land of more than two hundred acres for twelve hatchets. Ahoodee o Gunna, a petty chief to whom the land belonged, publicly declared before all the people that it was now the exclusive property of the white men, and tabooed, that is, religiously consecrated, to their use. The written contract prepared by the Europeans was signed by the seller, not with his name, but with an exact representation of the fantastic figures with which, according to the custom of his country, his face was tattooed.

Such was the origin of the first Christian mission in New Zealand. The excellent founder, on his return to Port

Jackson, was accompanied thither by ten of the natives. They were mostly chiefs of the nation, desirous of acquiring a knowledge of European arts and institutions.

In a second visit to New Zealand, in 1819, Mr. Marsden formed a second missionary establishment in the Bay of Islands, a large bay on the north-east coast of the northern island, on lands purchased of a chief named Shunghee, near the *epah*, or fortified native town of Kiddeekiddee. These lands consist of thirteen thousand acres, and were bought of the chief and his tribe for forty-eight axes. This settlement has been called Gloucester.

In the following year, Mr. Kendall, one of the missionaries, on his return to England, brought with him the above-mentioned chief, Shunghee, and another, named Whykato, who received much liberal attention in London, and were admitted to an interview with his majesty: but as these Savages had not made sufficient advances in civilization to enable them to appreciate our institutions and manners, their visit proved in its consequences detrimental not only to the interests of the missions but to their country in general.

Shunghee was a man of a warlike spirit, and after his return to New Zealand, in 1821, it appeared that the great object which he and his companion had in view in coming to Europe was to procure arms and ammunition. To augment the stores which they had by some means obtained when in England, they sold at Port Jackson, on their return, the greater part of the clothing and ironmongery with which the Missionary Society had furnished them at a great expense, and purchased muskets, powder, and ball. With these they landed in July in the Bay of Islands, whence, in September, Shunghee set out at the head of a large party, on an expedition undertaken for the purposes of ravage and murder. They returned in December following, after the destruction, it is said, of a thousand of their comparatively defenceless countrymen, upon three hundred of whose bodies they feasted in the field. The settlers had the pain to see them come back loaded with the relics of their cruelty, and to witness the murder in cold blood and the devouring of some of their prisoners. Similar expeditions have from time to time succeeded, but amid these scenes of war and

bloodshed, the personal security of the missionaries and settlers was not for several years affected.

In subsequent visits paid by the Rev. Mr. Marsden a third missionary settlement was formed at Pyhea on the south side of the Bay of Islands, since called Marsden's Vale, and he manifested particular anxiety that the important business of education should be prosecuted with all possible efficiency and despatch. Upon his urgent recommendation also a seminary was erected near his own house at Paramatta in New South Wales, for the instruction of New Zealand youths, with the children of the missionaries, not merely in the doctrines of Christianity, but also in shoemakers' and tailors' work, weaving, spinning, and dressing flax, gardening, and farming.

A fourth settlement has been established at Kauakaua, on the banks of a river of the same name, which falls into the Bay of Islands, and about thirty miles from Kiddeekiddee. Schools have been established at the two oldest settlements, but they suffer great interruption from the continual wars which unsettle both adults and children. Meanwhile, however, the seeds of civilization are scattering among the natives; their manners, in the neighbourhood of the Europeans, begin to be more peaceable: many of them manifest a strong desire for the education of their children, and some of the latter are making proficiency in reading and writing. A grammar of their language has been printed, and a small vessel built by the missionaries to facilitate their visits to distant parts of the islands. The success of their agricultural labours and the increase of their cattle cannot fail to prove ultimately of most essential advantage to the country in general. Some of the natives indeed have, after their example, begun to grow wheat.

Recent accounts from this quarter, however, are of a discouraging nature. In 1823 the Wesleyan Missionary Society formed a settlement in a valley about seven miles up a river falling into Whangaroa Bay, north-west of the Bay of Islands, to which they gave the name of Wesley Dale. Here three missionaries and an assistant were stationed. They had erected suitable buildings and two native schools, and were just acquiring a facility in speaking the language, when various circumstances, arising out of the quarrels

of the natives, the plunder of an English ship in the Bay, which one of the missionaries exerted himself to rescue, and the death of a neighbouring chief, named George, placed them in a situation peculiarly critical and dangerous. The notions of satisfaction among the New Zealanders, life for life, blood for blood, are deep and deadly: the father of George was killed many years since in the affair of the ship Boyd, the destruction of which was instigated by George himself, and the notion which haunted him in his last sickness was that he had not taken sufficient satisfaction of the Europeans for his father's life. This satisfaction he left to be executed by his heir, in the plunder and probable destruction of the missionaries at Wesley Dale. The more friendly natives of the Bay of Islands, Shunghee's people, were at one time determined to fetch them away from George's tribe, and to punish that chief for the plunder of the ship Mercury; this involved them in new anxieties, and they were for several months in frequent jeopardy of being attacked and massacred. A calmer state of things succeeded; but, in January 1827, fresh disturbances took place among the natives, which terminated in the destruction of the settlement at Whangarooa. Several of the Church missionaries, with a party of natives from Kiddeekiddee, went to the assistance of their friends, whom they brought to the latter place. In these commotions it appears that Shunghee, the chief protector of the Church missionaries, was severely wounded; and those missionaries, though under no fear for their personal safety, were apprehensive that their settlements would share the fate of Wesley Dale. Under these circumstances they deemed it expedient to send to New South Wales every article, not absolutely necessary for present use, but to remain themselves at their post till absolutely driven away. From subsequent communications, however, it appears that the natives have been more peaceable, and that the British missionaries have suffered no molestation.

CHAPTER II.

CONVERSION OF THE SOCIETY ISLANDERS TO CHRISTIANITY —SURVEY OF THE FRIENDLY AND SANDWICH ISLANDS.

Of the religions of the ancient world the doctrines of Fohi and Muhamed were certainly propagated in these parts before those of Christianity. The Oranbadjoos, who rove about on the coasts of New Guinea, next to New Holland the largest of the islands of South India, are evidently of Asiatic origin. Their person, their language, and their religion, much as each may have gradually degenerated from its primitive type, betray this. And is not the interval between Malacca and New Guinea occupied by an uninterrupted chain of islands great and small? But these needy Savages, without permanent abodes, whose dwellings are covered canoes, in which they coast along the shore to the mouths of rivers abounding in fish, care very little for the diffusion of their religions derived from Arabia and China.

So much the more is to be hoped from the efforts of the Society of New South Wales and the great associations in London for the propagation of Christianity in this insular portion of the globe, where the most natural state of man, as in Europe the artificial, is still found in all possible shades; where, as in the happy islands of the poets, we meet with tribes living in the lap of plenty and voluptuousness, endowed with innocence and simplicity, and also beasts in human shape who devour their own species; where the first germs of social order are discovered in the patriarchal relations and likewise the most barbarous despotism on earth, as in New Georgia, where every thing belongs to the sovereign of the island and to the subject nothing, not even life, and where certain death awaits him who merely treads on the shadow of the monarch.

The most brilliant triumph of Christianity in the regions of South India, or Australasia, has been achieved in the

Society Islands. These are divided into two groupes, one of which is now distinguished by the name of the Georgian or Windward Islands, consisting of Otaheite and Eimeo, both subject to one king. The other groupe, which retains the name of the Society Islands, comprehends Huaheine, Raiatea, Tahaa, Borabora, Maupiti or Maurau, and Maiaoiti, which have their respective chiefs, or sovereigns. From the period of their first discovery, these islands were especial favourites with Europeans for the beauty of their scenery, as well as for the elegant persons and mild manners of their inhabitants. The mutiny of the crew of the English ship, Bounty, who, after turning their commander adrift, carried the vessel to one of these islands, proved the unexpected cause of a rapid diffusion of European notions, sentiments, and institutions. The mutineers formed connexions with Otaheitean females, and taught their relatives and acquaintance the English language, English manners, and the Christian religion.

Before any European had visited these islands, the belief in an invisible and almighty Supreme Being prevailed there. To this Being, named *Eatooa Rahai*, whose throne is the sun, a world far surpassing the earth in splendour, the natives addressed their prayers. In the sun they hoped after the dissolution of the body to find the blissful abode of happy spirits. The nature of Eatooa is mysterious and of three kinds. He is called *Tane de Medooa*, the father of the world; they also make mention of *Tooa tee te Myde*, God in the Son, and of a winged spirit, *Mannoo te Hooa*. Each island, each family, the sea, has its tutelar deity. In these islands the priests are the servants of the gods and the expounders of their will. They require offerings and frequently human sacrifices at the burial-places or *morais*, where the spirits of the deceased tarry awhile in the neighbourhood of their former bodies, concealed in the wooden images set up near the graves; and at the same time a malicious spirit, whom none but the priests can conciliate and direct, takes up his abode in a receptacle in which the sculls of the dead are collected.

Since the year 1796 the London Missionary Society has bestowed serious attention on the propagation of Christianity in these islands. The ship Duff was fitted out for

the conveyance of missionaries, and in March 1797 they arrived at Otaheite. From various causes, however, and among the rest the powerful seductions to which the preachers themselves were exposed, their doctrines gained but little ground. The ignorance of the natives, and the difficulty of making them understand the leading tenets of Christianity, proved another great obstacle.

A melancholy picture of the state of this island was drawn by Turnbull, who visited it between the years 1800 and 1804. The population, estimated by Captain Cook in 1777 at upward of 200,000 souls, had then dwindled, according to Turnbull, to 5000, owing to various diseases and to the unnatural crime of infanticide. Pomarre, the king, when reproached with this practice, alleged in reply, that if all the children born were to be reared to maturity, the island would not furnish sufficient food for their support. The *erees*, or nobles, formed a society of the most licentious and profligate nature. The very principle of their union was a community of their women, and the murder at the moment of birth of all their issue of both sexes. The inferior classes were influenced by the example of these wretches, and it was computed that two-thirds of the births were thus stifled.

Pomarre, son of the king of that name, who lived at the time when Captain Wilson brought the first missionaries to the island, succeeded his father in 1803; and after that event fixed his residence near the mission-house at Matavai Bay, where he frequently passed whole days in learning to read and write; but it was long before he manifested any disposition to receive religious instruction. Possessing an intelligent mind and a good disposition, and inclined to religious meditations, Pomarre had been a zealous worshipper of the gods. By his command altars were erected, numberless gifts and offerings made, and even human victims sacrificed to them. One of the missionaries has calculated that he put to death about a thousand persons from motives of piety. As soon as he had learned better notions of divine things he embraced the doctrines of Christianity with equal ardour, and became himself an active apostle among his people, even at the risk of his throne and life.

In 1808 the king was involved in a contest with a party of his subjects, who sought to deprive him of his authority. On this occasion the houses and gardens of the missionaries were destroyed, and they, as well as Pomarre, were obliged to seek refuge in the island of Eimeo. In the following year, as there was no prospect of the king's reinstatement, all the missionaries excepting two repaired to New South Wales, whence five of them returned in 1811 at the urgent solicitation of Pomarre, who was beginning to recover his lost power. The king now declared his conviction of the truth of the Christian religion, manifested a much warmer attachment to the missionaries, and sent to them all his family idols, desiring that they would either throw them into the fire, or transmit them to Europe, "that the people of England might see what foolish gods the Otaheiteans formerly worshipped." They were accordingly sent to England, and are now preserved in the museum of the London Missionary Society.

The influence and example of Pomarre operated with such effect that, in 1814, about fifty of the natives had renounced idolatry and embraced the Christian religion; and the number of converts increased so rapidly as to amount in the following year to five hundred. Among these were several chiefs and the king's principal counsellor, who had assumed in baptism the name of Christopher Farefau. The *ratiras*, or chiefs of districts, the priests of the ancient gods, and all their adherents, beheld with indignation and astonishment the number of the *Bure Atooa*, or "praying people," as they termed the Christians, increasing in all quarters. They resolved to exterminate them, while Farefau boldly strove by word and deed to suppress the ancient idolatry, and won over the chiefs of several neighbouring islands to the sacred cause. At length the champions of the old system, after disagreeing among themselves and partly destroying one another, furiously attacked the Christians during divine service: a battle ensued, in which Pomarre and his adherents gained a complete victory. Farefau, by the king's command, overthrew the morais, the images of the deities, and the holy trees; and the unexampled clemency with which Pomarre treated the vanquished and their families

produced a powerful impression on the minds of his foes. In this struggle it was demonstrated that the Christian faith had struck deeper root and spread more widely than its enemies imagined and than the British missionaries were themselves aware of. Many chiefs and priests publicly renounced their old religion and acknowledged their better convictions; and Pomarre's authority was never afterwards called in question.

In 1817 the king went over to Eimeo, where a printing-press had been set up, and composed with his own hands, under the direction of the missionaries, the alphabet at the beginning of the Otaheitean spelling-book, being the first operation of the kind ever attempted in his dominions. In July, in the same year, the missionaries stated that the whole of the inhabitants of Otaheite, Eimeo, Tabooyamanoo, Huaheine, Raiatea, Toobouai, Borabora (the birth-place of Farefau, who died in Otaheite in 1818), and Maurua, had renounced idolatry; that the immolation of human victims and infanticide were suppressed; that Christianity had become general throughout those islands; that chapels had arisen instead of the destroyed morais, sixty-six having been built in Otaheite and sixteen in Eimeo; that the sabbath-day was strictly observed; that about four thousand persons had learned to read and many of them to write; and that part of the Gospels translated into the native languages was then printing.

This great work was supported by the Rev. Mr. Marsden with his characteristic activity. So early as the year 1815 he sent from Port Jackson the historical books of the New Testament, catechisms, and hymn-books, in the language of these islands; and he caused many copies of the history of the Old Testament in the Otaheitean language to be printed in New South Wales. The London Missionary Society equipped in 1816 eight new missionaries, who took out with them materials for establishing a printing-office; and by increasing the number of presses and erecting numerous schools the progress of civilization was almost incredibly accelerated in Otaheite and Eimeo. The names of John Davis, William Scott, Henry Nott, James Hayward, Samuel Tessier, William Henry, Charles Wilson, and Henry Bicknell, will be justly

preserved by history, as those of the first successful apostles of the Christian faith in the Society Islands.

The principal church built by Pomarre at Papaoa in Otaheite may vie in magnitude, at least, with some of the more eminent temples of Europe, being seven hundred and twelve feet in length, and fifty broad; and having one hundred and thirty-three windows and twenty-seven doors. It was consecrated in May 1819, in the presence of between five and six thousand of the natives. A few days afterwards Pomarre appeared in the character of legislator: in a general assembly of the chiefs and people, he submitted to them a written code of laws which were unanimously approved, and on the succeeding Sunday he was solemnly baptized.

Who could have anticipated in Captain Cook's time the promulgation of printed laws at Otaheite, and which, as we are assured, the natives with few exceptions are capable of reading! These laws are comprised in nineteen articles under the following heads:—1. Of Murder. 2. Of Robbery. 3. Of Depredations committed by Swine. 4. Of Stolen Property. 5. Of Lost Property. 6. Of Buying and Selling. 7. Of Sabbath-Breaking. 8. Of Stirring up War. 9. Of a Man with Two Wives. 10. Of Wives who were cast off before the Reception of the Gospel. 11. Of Adultery. 12. Of Forsaking a Wife or Husband. 13. Of not Providing Food for a Wife. 14. Of Marriage. 15. Of Raising False Reports. 16. Of the Judges. 17. Of Trying Causes. 18. Of the Courts of Justice. 19. Of the Laws in general.

The following specimens will serve to show the spirit as well as the manner in which these laws are conceived.

"*Of Buying and Selling.*

"When a person buys any property, let him consider well before he gives his property in exchange for the property of another. If he exchanges property with another and has taken the exchanged property away and shortly after wishes to have his own returned, his wish shall not be granted unless the other party is agreeable. If any damage be found on the property, which had not been

discovered at the time of exchanging, it may be returned, but if the damage was known at the time of exchanging, it shall not be returned. If a person exchanges property for another that is sick, the sick person shall be allowed to see the property received in exchange, and if he does not like it, it shall be returned. Persons must not undervalue or cry down the property of others; it is very bad.

The persons who are buying and selling, let themselves buy and sell, without the interference of those who have nothing at all to do with the matter."

"*Of Sabbath-Breaking.*

"It is a great sin in the eye of God to work on the Sabbath-day. Let that which agrees with the word of God be done, and that which does not, let that be left alone. No houses or canoes must be built, no land must be cultivated, nor any work done; nor must persons go any long distance on a Sabbath-day. If they desire to hear a missionary preach they may go, although it be a long distance; but let not the excuse of going to hear the word of God be the cover for some other business; let not this be done--it is evil. Those who desire to hear missionaries preach on a Sabbath, let them come near at hand on the Saturday; that is good. Persons on the first offence shall be warned; but if they be obstinate and persist they shall be compelled to do work for the king."

"*Of Raising False Reports.*

"If a person raises a false report of another, as of murder or blasphemy, stealing, or of any thing bad, that person commits a great sin. The punishment of those who do so is thus: he must make a path four miles long and four yards wide, he must clear all the grass, &c. away and make it a good path. If a person raises a false report of another, but which may be less injurious than that of blasphemy, &c. he shall make a path one or two miles in length and four yards wide. If a false report be raised about some very trifling affair no punishment shall be awarded. When the paths are made, the person who is

the owner of the land where the ways are made shall keep them in repair. Let them be high in the middle, that the water in wet weather may run down on each side. Should the relations of the person who is required to make a path wish to assist him, they are at liberty to do so. The chiefs of the land where the man is at work must provide him food: he must not be ill-treated; he must not be compelled to work without ceasing from morning till night; but when he is tired let him cease and begin again next day; and when he has finished what he was appointed to do, he has fulfilled his punishment The judges shall make known to persons raising false reports the punishment they shall undergo."

Article sixteen of this code contains the names of the judges, four hundred in number, and the eighteenth and nineteenth prescribe that courts of justice shall be erected all round Otaheite and Eimeo; that they shall be used solely for the administration of justice; that a printed copy of the laws shall be posted on every such house of judgment; and that the chiefs in the several districts shall support the execution of them. Murder is made punishable with death.

The people of Huaheine have gone a step farther. A code of laws, adopted also by the chiefs of the islands of Raiatea and Taha, has been printed there: it consists of twenty-five articles, the last of which institutes the *trial by jury!*

At Raiatea, where a mission was commenced in the autumn of 1818, the spot selected for the purpose was then a wilderness; nor were there more than two or three houses in the district. In less than a year the aspect of the place was totally changed: instead of an almost impassable wood, it presented a fine open scene, with a range of dwellings extending nearly two miles along the beach and inhabited by a thousand natives. The king had a substantial and commodious house, wattled and plastered, with boarded floors, and divided into several apartments; and he was the first native of the South Sea Islands who possessed such a habitation. The missionaries strenuously and successfully exerted themselves to induce the people to follow this example, and to abandon the pernicious custom of herding together in numerous families under the

same roof. They instructed them in the art of boat-building, in sawing wood and in carpenters' and smiths' work: and established a Society for the Encouragement of the Useful Arts, and schools for adults and children. It was not long before two bridges of considerable extent, which would do credit to any village in England, were erected in this island.

Here too the sugar-cane and tobacco are cultivated in enclosed plantations, and the produce of both is of the best quality. The latter yields three or four crops in the year, the former something more than one, and there is a mill for the extraction and manufacture of the sugar. The people have also learned to make excellent salt from sea-water by boiling. Most of the men are expert at making chairs, tables, sofas, and the like, being anxious to possess every article of furniture necessary to enable them to live in the English style.

The picture of the improvement of the natives of Huaheine and their progress in civilization, presented by the missionaries in 1821, is equally pleasing. "Several of them," say they, "have finished very neatly plastered dwelling-houses with doors and windows and are boarding their bed-rooms: many other dwellings on the same plan are building. Considerable progress has also been made in cultivation, many acres around us being enclosed and stocked with food of various kinds. Useful tools, pit-saws, &c. together with paper and writing materials, are in great demand among the people. The females especially are much improved in their habits and appearance. When they procure a few yards of foreign cloth, it is not as formerly bound round their loins, but made up into a gown: and they are instructed in needlework, so that a considerable number at each station are able to make themselves neat and modest dresses. They have been taught also to make neat hats and bonnets in the European form, which are now very generally worn. The hats are made of the leaves of a rush very common in the islands, and the bonnets of the inner bark of the hibiscus." Makine, King of Huaheine, appears to have been as zealous in promoting the civilization of his people as Pomarre in Otaheite.

At Borobora, the natives have made extensive and

excellent roads, and erected a noble stone pier, which is carried out nearly three hundred and sixty-five feet into the sea. There is another pier at Maurua, from thirty to forty feet in width, and extending five hundred and twenty feet from the shore.

Among the other sources of improvement to which the missionaries in Otaheite directed their attention was the cultivation of the sugar-cane, cotton, and coffee. Sugar-works were accordingly erected and a tract of land cleared for planting the cane, but this plan was suddenly frustrated, when Pomarre informed the missionaries that the captain of a vessel which had recently touched at the islands had intimated to the natives that, if the concern should prosper, powerful persons would come and establish themselves in the islands, kill or make slaves of the people, and seize their possessions; and that the captain appealed to what had taken place in the West Indies as a proof of the truth of his affirmation. The king added that, apprehending serious consequences from these alarming reports, he could not consent to the execution of the plan in his islands, unless on a very limited scale; and, in order to satisfy Pomarre and to quiet the minds of the people, it was deemed advisable to relinquish the undertaking altogether. A cotton manufactory, however, has been established in Eimeo; and a quantity of strong calico, which is preferred by the natives to that brought by ships, has been made there.

Pomarre, under whose auspices so important a revolution has been affected in this portion of the globe, died in December 1821, at the age of about forty-seven years, soon after the arrival of a deputation sent out by the London Missionary Society, to examine into the state of its settlements in the South Seas. His infant son was acknowledged to be his successor, and placed for education at the academy established by the missionaries at Bogue's Harbour, Eimeo, where he too died in January 1827, after an illness of a few days.

The deputation mentioned above, in their communication to the Directors of the Society, thus express themselves on the subject of the change which has taken place in Otaheite:—

"A nation of pilferers have become eminently trustworthy. A people formerly universally addicted to lasciviousness in all its forms have become modest and virtuous in the highest degree. Those who a few years ago despised all forms of religion, except their own horrid and cruel superstitions, have universally declared their approbation of Christianity; study diligently those parts of the Christian Scriptures which have been translated for them, ask earnestly for more and appear conscientiously to regulate themselves by those sacred oracles under the direction of their teachers, whose self-denying zeal and perseverance have been almost as remarkable as the success with which God has been pleased to honour them.

"Better houses and chapels have been built, or are in preparation for being built, at nearly every station—rapid improvement in reading and writing—European dresses gradually superseding the Taheitian—the chiefs ingeniously and diligently building their own boats in the European form, with European tools—many cultivating tobacco and sugar, and nearly all collecting and preparing cocoanut oil.

"At that time a road intended to go round the island had been made to a considerable extent by persons doomed by the new laws to that labour for misdemeanours. Formerly there was no road in any part of the island but the narrow winding tracks by which the natives found their way from one place to another."

Of Huaheine they say:—"Every thing bears the mark of great improvement among the natives; their enclosures, their plastered houses, their manners, and especially their dress, which is as much European as they can obtain by purchase the means of making it. In the noble place of worship, which is well built and plastered, well floored with timber, and of which a considerable part is neatly pewed, the chiefs and great numbers of the people were dressed quite in the English manner from head to foot."

The sentiments of the natives themselves on the improvement of their condition may be collected from the following passages of addresses, delivered at a general meeting of one of the Auxiliary Missionary Societies which they have instituted:

"Let us remember our former state—how many children were killed and how few kept alive—but now none are killed; the cruel practice is abolished. Parents have now the pleasure of seeing their three, five, and some their ten children, the principal part of which would not have been alive, had not God sent his word to us.

"Formerly the servants of the king would enter a person's house and commit the greatest depredations; the master would sit as a poor captive and look on, without daring to say a word: they would seize his bundle of cloth, kill his largest pigs, pluck the best of his bread-fruit, take the largest of his taros, his finest sugar-canes, and the ripest of his bananas, and even pull up the very posts of his house for fire-wood to cook them with. Is there not a man present who was obliged, and actually did bury his new canoe under the sand, to secure it from these desperate men?—But now all these customs are abolished; we are now living in peace and without fear. We have no need to place our pigs underneath our beds, and our little rolls of cloth for our pillows, to secure them: our pigs may run about where they please, and our little property may hang in the different parts of our house and no one touches it. We are now sleeping on comfortable bedsteads; we have now decent seats (sofas) to sit on; we have now neat plastered houses to dwell in, and the little property we have we can now call our own."

In this work of civilization the press acts a most important part, and the missionaries have used great industry in the employment of so powerful an auxiliary. They have printed in the Otaheitean language various elementary works and of some of them large and repeated impressions; the revised Code of Laws, Reports of the Auxiliary Missionary Society, and nearly the whole of the books of the New Testament. Other portions of Scripture in the native tongue are in progress, and the compilation of an English and Otaheitean Dictionary is commenced. A public library for the Georgian Islands has been formed at Brewer's Point, Otaheite: Auxiliary Societies in support of the missions have been founded in several of the islands: and such is the zeal with which they are supported, that the produce of the contributions in 1821, consisting chiefly of cocoa-nut

oil, added upward of 1800*l.* sterling to the funds of the parent institution.

Such have been the consequences of the introduction of Christianity into these islands; and it must afford unfeigned pleasure to every philanthropic mind to learn, that the substantial blessings conferred by it are not only shared by the neighbours of those by whom its doctrines were first embraced, but are rapidly spreading to more distant quarters. We are assured that there are already twenty-one islands in these seas, in which the Gospel has been embraced and in which not an idolater remains.

Among the islands in this predicament are the groupes known by the names of the Paumotu, Raivaivai, and Harvey Islands, in all which the first seeds of Christianity have been sown by native teachers from Otaheite.

The first of these groupes, formerly called Palliser Islands, the chief of which is Anaa, is situated about 250 miles east of Otaheite. The second, said to consist of six islands, and named after the principal of them, lies about 500 miles southward of the same island; and the Harvey Islands, the most important of the three, are distant about 600 miles in a west-south-west direction. They consist of eight islands, containing a population exceeding that of the Society Islands by two or three thousand souls. Here within two years a most extraordinary change has been effected, and that solely by the ministry of native teachers, eleven of whom are stationed in this groupe. Rarotonga, the inhabitants of which are estimated at between six and seven thousand, was formerly governed by three kings, or principal chiefs, between whom frequent and sanguinary wars were waged; but since the introduction of Christianity, the whole authority is vested by universal consent in one of the three, and thus contention for power, that apple of discord, has been wisely cast away by these islanders. Cannibalism, infanticide, and idolatry have ceased; and their principal idol has been sent to England and deposited in the museum of the London Missionary Society. Chapels have been erected throughout the groupe, schools established, numerous plastered dwellings built, and many of them provided with furniture in the European fashion; the people are decently clothed and industrious in the cultiva-

tion of the ground; nay, in the island of Aitutake, they have already constructed a coral pier, 600 feet in length, and 18 in breadth. At Mauti, where the frigate La Blonde touched on her return from the Sandwich Islands, her commander, Lord Byron, and his officers, were highly pleased with the neatness of the church and dwellings of the native teachers and the state of the people in general.

According to the latest accounts received from the South Seas, preparations are making to plant native teachers in the Marquesas, the Feejee, and the Tonga or Friendly Islands. It was at Tongataboo, the principal of the latter, that in 1797 ten missionaries were settled by the London Missionary Society, three of whom fell victims to intestine commotions and the ferocity of some of the natives. Since that period we have received a very circumstantial account of the character, manners, customs, language, and religion of these people from the pen of Mr. William Mariner, who, during a residence of some years in this groupe, enjoyed peculiarly favourable opportunities of making himself intimately acquainted with them. He speaks in high terms of the extreme cleanliness, the extraordinary ingenuity, and the many excellent qualities, of the Tonga islanders; among whom much greater respect is paid to the sex, and the female character is in consequence far more estimable, than in the other islands of the South Seas to which the light of Christianity has not yet penetrated. Here have long subsisted firmly established social relations, princes, gradations of ranks, a regular agriculture, traffic by barter, and respect for property. Here is found the belief in superior and inferior deities and in immortality: but here too are found greedy and ambitious priests and human sacrifices.

These accounts also state that between forty and fifty native teachers from the Georgian and Society Islands are already engaged in communicating the Gospel to the inhabitants of islands more or less distant from their own; and at least fifty more are ready to go forth on the same important mission.

While this extraordinary revolution is proceeding in the South Pacific, a change not less astonishing has been commenced in the Sandwich Islands, in the North, the largest of which, Owhyhee, or as it is now written, Hawaii, ac

quired a melancholy celebrity by the death of Captain Cook, the great circumnavigator. The groupe consists of ten islands, two of which, however, are but bare uninhabited rocks The population of the other eight, estimated by Cook at 400,000, has been reduced by war, pestilence, and vice, and is now estimated at between 130,000 and 150,000, of which number Hawaii contains 85,000, and Oahu, or Woahoo, 20,000.

The narrative of Captain Cook's third voyage introduced to the civilized world a young chief, whose ambition, seconded by his politic encouragement of European settlers, had raised him, at the time of Vancouver's visit, in 1794, to the sovereignty of Hawaii. With a view probably to confirm and consolidate his newly acquired authority, Tammehameha, in an assembly of his principal chiefs on board Vancouver's ship, the Discovery, made a formal cession of the island to the king of Great Britain, with the understanding, that no interference should take place in the religion, government, and domestic economy of the natives. He then began to direct his attention towards the creation of a naval force, for the purpose of prosecuting his plans against the other islands, which were at that time governed by independent chiefs He purchased fire-arms and ships of the English and Americans, built smaller vessels himself, and subdued the islands of Maui, Morokai, and Woahoo, in the latter of which he afterwards fixed his residence. The chief of Tauai voluntarily submitted, and thus by degrees the whole groupe was reduced under the authority of Tammehameha.

At the period of Kotzebue's visit to the Sandwich Islands, this sovereign possessed a large three-masted ship and a brig capable of carrying eighteen guns ; and his residence at Honoruru, in the island of Woahoo, was defended by a fort mounting thirty pieces of cannon, and guarded night and day by two hundred men. Here he lived in the European fashion, and had engaged in his service many English and Americans, whom he paid in lands, to which a certain number of the natives were attached. In the prosecution of his plans Tammehameha was strenuously supported by Karaimokoo, governor of Woahoo, who was familiarly named by the English, Billy Pitt, on account of his influence with the king.

Tammehameha expired at an advanced age, in the island of Hawaii in March 1819. Aware of his approaching dissolution, he assembled round him the chiefs of the different islands, and exhorted them to hold sacred his useful institutions, "for which," said he, "we are indebted to the white men who have come to reside among us." He enjoined them most particularly to respect these strangers, to hold their property inviolate and to continue to them the rights and privileges which he had conferred. He appointed his son, Riho-riho, his successor, and left half a million of dollars, chiefly accumulated by traffic with Europeans, besides goods and armed merchant-vessels to a like amount.

In consequence of the accounts of the change produced in Otaheite and the neighbouring isles successively brought to the Sandwich Islands, the chiefs of Hawaii, Woahoo, and Tauai, renounced their idols in 1819, and committed them with every vestige of idolatry to the flames. In the following year missionaries from the United States of America arrived at Woahoo and formed establishments in that and two other Islands.

In 1822 the members of the deputation sent by the London Missionary Society to the South Seas were induced to accept the offer of a free passage from Huaheine to the Sandwich Islands, made to them by Captain Kent, of his Majesty's cutter, Mermaid, and took with them a missionary, Mr. Ellis, and two native teachers, with the intention of leaving them at the Marquesas on their return. On their arrival at Karakakooa Bay, Hawaaii, Kooakeene, governor of the island, and brother-in-law to Riho-riho, expressed an earnest desire that they might settle there, as he wished to be instructed in the knowledge of the true God, having already received some information on the subject of the Christian religion from an Otaheitean. The natives in general manifested the like desire for religious instruction and to be taught to read and write.

Captain Kent's real errand was to deliver to king Tammehameha a schooner presented to him by his Britannic Majesty, as a token of acknowledgment for the uniform attention paid by him to English vessels touching at his islands for refreshments. Before these instructions could

be carried into effect, the old king had been succeeded by his son Riho-riho, who resided in Woahoo, and thither the Mermaid of course proceeded.

Tamoree, the king or principal chief of Tauai, who had shown the greatest kindness to the American missionaries from their first arrival in his island, happened to be just at this time at Woahoo. A native of Otaheite, who had left his country when a boy and been absent from it above thirty years, held the post of steward to a brother of the queen's. This man, hearing of the arrival of some of his countrymen at Woahoo, invited them to his house and discovered in conversation that the wife of one of them, named Auna, was his own sister. In consequence of this discovery, the king and queen of Tauai invited the Otaheiteans to be their guests, and made particular inquiry concerning the state of things in the Society Islands. The result was an earnest solicitation that Auna and his wife might be permitted to remain in the Sandwich Islands, to instruct the people "in the word of God and the good way to heaven." Not only was this request complied with, but it was agreed that Mr. Ellis should fetch his family from Huaheine and also settle in the country. This missionary accordingly applied himself with diligence to the study of the language, and, from its close affinity to the Otaheitean, he was able in two months to speak and to preach in it with ease and fluency.

It was not long before Riho-riho declared his formal acceptance of "the good word," and himself, his wives, and a great number of chiefs, were receiving instruction in reading and writing, so that the royal residence and the houses of the chiefs had the appearance of school-rooms. Before the deputation left the Sandwich Islands the king and queen of Tauai, accompanied by Auna, made a tour round the island of Hawaii, during which above a hundred idols were discovered at one place, in caves situated among the mountains, where they had been concealed on the formal abolition of idolatry in 1819; these were all burned together, and many more were destroyed in other parts of the Island.

In the same year (1822), an American captain, named Gardner, thus described the state of these Islands: "The

Sandwich Islands begin to have a considerable traffic and the natives are making rapid strides in civilization. For several years past they have been visited by so many English and American ships that they are gradually adopting our manners and relinquishing their own. The bow and the spear are no longer to be seen; the harsh war-sound of the Triton's horn has ceased to be heard, as have also the screams of the victim destined to the slaughter. Idolatry is at an end: the bells of the churches alone break the silence of the Sabbath, and the mild beams of Christianity have already begun to operate in these children of nature. Several missionaries from the United States reside among them: they have founded a school where many of the youth receive instruction in reading, writing, drawing, &c., which together with the religious exhortations at church, contributes daily to exalt and refine the moral character of these people."

The natives possessed at that time ten ships built and equipped in the European fashion, none of which is under 120 tons burden, besides a great number of schooners and sloops, employed in the conveyance of sandal-wood and provisions from one island to another. Most of these were manned by natives, who make excellent sailors. While Captain Gardner was at Woahoo, one of their vessels, manned entirely by natives, but commanded by a white, returned from a voyage to Kamtschatka. In exchange for a cargo of salt which she had carried thither, this ship brought back smoked salmon, cables, linen, hardware, and other articles, and likewise a written grant from the Russian governor of a large tract of land to the king of the Sandwich Islands.

The visit of Riho-riho and his queen to England, in 1823, was expected to give in its effects a powerful impulse to the cause of religion and civilization in these islands; for which reason the decease of both in London was to be the more lamented. Their remains were conveyed to their own country in his Majesty's frigate La Blonde, commanded by Lord Byron; and on the day of their arrival at Woahoo, the survivors of their suite, together with the chiefs and a large concourse of people, attended divine service. When it was over, Boki, brother of Ka-

raimokoo, who had accompanied the king to Europe as a sort of chamberlain, called the attention of the assembly to a recommendation which, he said, had been addressed to him by the King of England, "to return to his country to cultivate general and religious instruction himself, and to endeavour to enlighten and reform the people." This communication made a deep impression on all present, and a new impulse was given to measures in progress for the civilization of these islanders, which has led to the most favourable results.

According to the latest accounts, the mission here continues to prosper. In April 1826, at an examination of the schools held at Honoruru, which is now increased to a large town, such evidences of improvement were exhibited as excited great surprise in the foreign visitants. On this occasion, the children were assembled from a distance of fourteen miles round; the number of schools was sixty-nine, of native teachers sixty-six, and of scholars upward of two thousand four hundred. At the same date twenty thousand persons were under some kind of instruction in the different islands; about half this number can read well and eight hundred or one thousand write a legible hand.

The young king now (1828) fifteen years of age, and his sister a year younger, are decided promoters of Christianity. The chiefs, following their example, manifest great zeal in the erection of places of worship, six of which are building in the island of Maui only. Schools also are rapidly increasing in all quarters. A translation of the Gospel of St. Matthew is finished, and Karaimokoo, who acted as regent after the death of Riho-riho, till his own decease in 1827, applied to the chiefs of the Society Islands for Otaheitean books and a few good teachers.

A printing-press is still wanting in these islands, to second the labours of the American missionaries, who are assisted by three Otaheitean teachers. The moral effects of their exertions are abundantly evident, and though they have had to contend with difficulties, they feel assured that a good work has been commenced, which they confidently expect to extend itself till the whole of these lands shall be blessed.

I cannot conclude this survey of the present state of Christianity in the South Seas, without adverting to the recent discovery on one of its islets of a little community, which has not needed any missionary for its conversion. I allude to the half-British family, found on Pitcairn's Island, situated south-west of the Marquesas, in latitude 25° south and 13° west longitude from Greenwich, and no more than six miles long and three broad. Descendants from some of the mutineers who, in 1789, possessed themselves of the British armed ship, Bounty, and of Otaheitean women, their existence remained absolutely unknown till, in 1808, an American ship chanced to touch at the island; but it was twelve years later before any circumstantial account of them was obtained. The narrative of the visit paid to the island by Captains Sir Thomas Staines and Pipon, in the Briton and Tagus frigates, and the delightful picture of the state of its truly religious and innocent inhabitants, consisting at that time of about forty-six persons, besides infants, must be too fresh in the recollection of every reader to need repetition here.

The following reflections, though they have already appeared elsewhere,* will not I trust be deemed an inappropriate termination to this chapter:—

There is not perhaps any portion of the globe that presents at this moment a spectacle so full of interest to the contemplative mind as the islands scattered over the vast ocean interposed between the Asiatic and American continents. Half a century ago many of these islands were scarcely known even by name to the civilized world, and most of them, though indeed casually seen by earlier mariners, had never been explored by Europeans, till the peaceful expeditions equipped by the British government in the early part of the reign of the late king, and the indefatigable researches of our great navigator, Captain Cook, exhibited their inhabitants in all the freshness of a new discovery, and opened to the philosopher a fertile theme of inquiry and speculation.

* See the division of THE WORLD IN MINIATURE relating to the *South Sea Islands*.—Preface.

In all these tribes, how distant soever from each other, much the same habits and manners and a nearly equal degree of barbarism were found to prevail. With the benevolent design of improving their condition, the officers of our ships industriously introduced among them the most serviceable of our domestic animals, to which they were utter strangers, and such generally useful vegetable productions as were best adapted to the soil and climate of their respective islands. The intercourse with Europeans, which from this time became more frequent, served to make these Savages acquainted with the superiority of their visiters in all those arts that tend to the preservation and embellishment of life. An eager desire to possess themselves of our mechanical instruments and a spirit of imitation were the natural consequences of this impression. The change thus gradually operating among them was accelerated by the establishment in some of the islands of missionaries, whose religious labours, however, seemed for a long series of years to be totally fruitless. Their perseverance has, nevertheless, been crowned with a result surpassing the most sanguine expectations; and a revolution, which, we trust, will extend over the whole of the Great Ocean, is now in rapid progress among some of its tribes. Among Savages who, a short time since, were but a few degrees removed from the state of nature, printing-presses have been established—written laws promulgated—the trial by jury adopted—the rudiments of navies formed—regular roads made—piers constructed—churches built—Societies for the dissemination of the Scriptures and the encouragement of the arts instituted—and the atrocious cruelties of the ancient superstition have yielded to the beneficent influence of the Gospel of Christ!

Sincerely as we should rejoice in such a change, by whomsoever effected, we must confess that it heightens our gratification to find such wonders accomplished through the instrumentality of Englishmen, and much of a British spirit and British feelings diffused along with these improvements. The extension of that spirit and those feelings to the remotest corners of the globe we hail with cordial exultation, not merely because England is the land

of our birth; but because we are convinced that institutions arising out of them are better calculated to promote the liberty, prosperity, and happiness, of mankind, than those of any other nation under the face of heaven.

CHAPTER III.

CONCLUSION.

We have glanced rapidly at the different regions of the globe and their numerous nations, that we might take a general survey of the present diffusion of the Christian faith among them. To the Christian philosopher this picture, historically interesting, is alike a subject of depression and exultation; an excitement of greater expectations, more profound convictions, more philanthropic wishes.

The knowledge of and belief in divine things are the sacred property of every mortal. The wisest of men possesses them; the stupid Savage holds them fast, and elevates himself by means of them. This is the everlasting self-revelation of God in his children—this the irrefragable evidence that we are of his race, spirits sprung from the holy, the infinite, the primitive spirit of the universe—this the divine inspiration, that we know our immortality!

Of all who ever lived upon earth—of the philosophers of India, Egypt, Greece, Rome, Arabia—none ever had so clear a view of the profundity of the evidence of God, none so fully expounded the relation and connexion of the spiritual world with the Supreme Being, as Jesus of Nazareth. In him dwelt the fulness of the Godhead; and his revelations flash like rays of light through the darkness of the realm of spirits. He had a right to say: "The world shall pass away, but my word shall not pass away."

The various churches which at present exist, whatever they may be, as they gradually sprang up, so they shall gradually grow old: the light from God is immutable.

Churches are the offspring of the times and like them change their forms; but religion--the relation of spirits to God--is, like the law which produces the appearances of Nature, unaffected by the change of time and its phenomena.

Meanwhile, let the missionary, whether Catholic or Protestant, whether Jesuit, Quaker, Methodist, or Moravian, preach what he will to the heathen, something divine is always enclosed in the external husk of his doctrines. This will remain, this will continue to operate and to enlighten, while the husk is decaying and mouldering into dust.

We spirits are not citizens of the earth but of the city of God, called the universe, and our life fills not merely a moment but eternity. In this exalted position, what can we do more worthy of our destination than, like Christ and by his word, to release spirits from the shackles of error, and to bring them nearer unto God? As every man rejoices that he is not a brute, that he has not remained an infant; as parents rejoice to advance their children in knowledge: so it ought to be the delight of all adult spirits to assist the progress of their junior fellows.

Religious darkness still rests on a great part of the population of Europe itself; a Christian paganism still stupefies the great majority of the lower classes of the people. Think of the barbarism of Asia, the savage state of the Africans, the forlorn condition of the interior of America, the altars of Australasia stained with human blood! There is no want of scope for the champions of the word of God; and if the sketch here presented shall have the effect of impressing the mind of any philanthropic individual with the importance of befriending the efforts of those heralds of Christianity and civilization, I shall bless the hours devoted to the composition of the preceding pages.

THE END.

DATE DUE